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The birth of mankinde, otherwise named The Womans Booke.

Set forth in English by Thomas Raynalde Phitition, and by him corrected, and augmented. Whose contents yée may reade in the Table following: but most plainely in the prologue.

Imprinted at London for *Thomas Adams*.

Cum Priuilegio.

95934

L be it some *Aristarchus* may perhappes finde some lacke of faithfullnes and diligence in this worke: yet there is none so frowarde to deny. but that there is some fruite & profite to be founde therein, seeing that it commeth now abrod much more enlarged and encreased, and more diligently corrected then it was before either in the Latine or in the English. And where before in the other printes, there lacked matter necessary to the opening and declaration of the Figures parteyning to the inner partes: it is now so plainly set foorth, that the simplest Mydwife which can reade, may both vnderstand for her better instruction, and also other women that haue neede of her helpe, the more commoditie. Wherefore my desire is, that it may be receiued and practised of Midwises. and all other matrones, with no lesse successe then it is with good will and desire written. to profite, and to do good to other.

The Table of the first Booke
of the Birth of Mankinde.

Fyrst a Prologue to the women readers. Fol.i.

Item, a brefe declaration of the contents of the fyrst Booke. Chap. i. Fol. xvii.

In how many coates the body is lapped or inuolued. Cha. ii. Pag.xviii.

A declaration what the Muskles be. Chap.iii. Fol. xxi.

Of the Kell, called Peritoneum. Chap.iiii. Fol.xxiii

The declaration of the names and nature of the Matrix. Chap.v. Pag.xxiiii.

Of the Wombe and his parts. Chap.vi. Fol.xxv.

Of the Mother pore. Chap.vii. Pag.xxviii.

Of the vesselles of seede, called the Stones, with other thereto appertaining. Chap. viii. Fol.xxix

Of the seede bringers. Chap.ix. Pag.xxx.

Of the office and vse of the seede bringers. Chap x. Fol xxxiii.

Of the way by the which the seede is sent from the stones, to the angles & corners of the matrix. Chap. xi. Fol. xxxix.

A declaration of the situation of the bladder in Women. Chap.xii. Pag xlii.

Of the vaines which resort to the matrix, and the partes thereof. Item, of the Termes and their course, with the causes thereof Chap. xiii Fol.xlvii,

Of the three calles or wrappers wherein the Infant is lapped. Chap.xiiii. Pag.l.

Which of the three Matrix vaynes conteine the Termes, and how the Milke commeth to the womans breasts. Chap.xv. Fol.lvii.

The declaration by letters of the Figures folowing, where-

wherein be set foorth to the eye, euery part in woman, mentioned in this booke before.

Of the fyrst figure Fol.lxxviii.
Of the second figure. Pag lxxviiii.
Of the third and fourth figures Fol lxxv.
The fyft, sixt, seauenth, and eight fygures. Pag.lxxvi.
The ninth figure of women. Fol.lxxvii.
All which Figures follow in the end of the fyrst booke.

The Table of the second Booke.

OF the tyme of byrth, and which is called naturall or vnnaturall. Chap.i. Fol.lxxix.
Of easie and vneasie, difficult, or dolourous deliuerance, and the causes of it, with the signes how to know and foresée the same. Chap.ii. Fol.xci.
How a woman with childe shall vse her selfe, and what remedies bee for them that haue hard labour. Chap.iii. Fol.xcv. At the end of the which third chapter, are placed the byrth fygures, both naturall and vnnaturall
Remedies and medicines by the which the labour may bée made tollerable, easie, & without great paine, Chap iiii. Fol.cxi.
How the secundine, or second byrth shalbe forced to issue foorth, if it come not freely of his owne kind. Chap.v Fol.cxv,
How that many things chaunce to a woman after her labour, and how to auoyde, defende, or to remedie the same. Chap.vi. Pag.cxx.
Of abortcementes or vntimely byrthes, and the causes of it, and by what remedies it may be defended. holpen and eased. Chap.vii. Pag.cxxxii.
Signes whereby yee may foresee abortcement. Chap. viii. Fol.cxxxv.

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Of dead byrthes, and by what signes or tokens it may be knowne, and by what meanes it may also bee expelled. Chap. ix. Fol. cxli.

In the last Chapter of this booke bee briefely recited certaine expert medicines, which be most requisite to the chiefe purpose entended in this present booke. Chap. x. Fol. cxlv.

The third Booke.

IN the first Chapter of the third Booke, is first declared the matters therein contained, and then how the Infant newly borne must be handled, nourished, and looked to. Folio. cxlix.

Of the Nurse and her milke, and how long the childe should suck. Chap. ii. Pag. cliii.

Of diuers diseases and infirmities which chaunce to children lately borne, and the remedies therefore. Chap. iii. Pag. clviii.

Of the flixe and ouermuch loosenesse of the belly. Fol clix.

To vnloose the child, being bound. Pag. clx.

Remedie for the Crampe, or distention of members. Fol. clxi.

Remedie for the Cough, and distillation, or catarrhes of the head. Pag cxlii.

Remedie for short winde. Pag. clxiiii.

Against wheales or bladders on the tongue. eodem.

Of exulceration or clefture, chapping or chyning of the mouth. Pag. clxvi.

Of Apostumation and running of the eares. Fol. clxvii.

Of Apostumation in the head. eodem.

Of the swelling or bolning of the eye. Pag. clxviii.

Of the scumme or the white of the eye. eodem.

Against immoderate heate, or the feuer. eodem.

Against fretting or gnawing in the belly. Fol. clxix.

Against

Agaynſt ſwelling of the body. Pag.clvr.
Againſt often ſneeſing. eodem.
Of whelkes in the body, and the cure. Fol.clxxi.
Againſt ſwelling of the Coddes. eodem.
Againſt ſwelling of the Nauell. Pag.clxxii.
Againſt vnſleepineſſe. eodem.
Againſt yering or the hickot. Fol.clxxiii.
Againſt often parbreaking by weakeneſſe and feebleneſſe of the ſtomacke. Pag.clxxiiii.
Againſt fearefull and terrible dreames. Pag.clxxvi.
Againſt iſſuing foorth of the fundement gut. eodem.
Againſt Tenaſmus. Fol.clxxvii.
Againſt Wormes in the belly. eodem.
Of chafing or galling in any place of the body. Fol.clxxix.
Of the falling ſickeneſſe. Pag.clxxx.
Conſumption or pyning away of the body. Fol.clxxxi.
Of laſſitude, wearineſſe, or beauineſſe of the childes bodie. Pag.clxxxii.
Of trembling of the body, or of certaine members of the body, called the Palſie, Fol.clxxxiii.
Againſt the ſtrangury or Stone, with ſtopping of the vrine eodem.
Of goggle eyes, or looking a ſquint. Fol.clxxxv.

The fourth Booke.

OF ſuch things the which ſhall be entreated of in this fourth Booke. Chap.i. Pag.clxxxvi.
Of conception, and how many wayes it may be hindered or letted. Chap.ii. Pag.eodem.
How many wayes conception may be letted, and how the cauſes may be knowne. Chap.iii. Pag.clxxxviii.
How to know whether lacke of conception be of the woman or of the man, and how it may be perceiued whether ſhe be conceaued or no. Chap.iiii. Fol.clxxxix.

Of

The Table.

Of certaine remedies and medicines which may further the woman to conceaue. Chap. v Fol. cxcvii.
Of diuers bellifying receipts. Chap. vi. Fol. cxcviii.
Of the causes and remedies for Dandruffe of the head. Pag. cxcviii.
To take away hayres from places where it is vnseemely. Fol. cxcix.
To do away freckens or other spots in the face. Pag. cc.
To destroy Wartes and such like excressences on the face, or els where, Fol. cci.
To cleare and clarifie the skinne in the handes, face or other part of the body. eodem
To souple and mollifie the ruggednesse of the skinne. Pag. ccii.
Against sodaine rysings of pimples through vnkinde heate in the face, or els where. Fol. cciii.
To keepe and preserue the teeth cleane. eodem.
Of stinking breath. eodem.
Of the ranke sauour of the armeholes. Pag. cciiii.

Here endeth the Table.

A Prologue to the women *Readers.*

HERE in the beginning of this present Prologue, I will follow the example of them, which when they bid any ghestes to dinner or supper, are wont fyrst to declare what shalbe their cheere, what fare, and how many dishes they shall haue, praying them to take it in good woorth, and to looke for neither better ne worse then hath been mentioned of: And euen so heere will I doe. Before that yee enter into the reading of this little Treatise, I shall succinctly and in few wordes recite the summe and chiefe contentes of the same, with the vtilitie and profite which may ensue to the diligent and attentiue ouer reader thereof, to the end that yee of these things being fyrst well aduertised, may haue the more or lesse courage to employ your labour in ouer loking and perusing of the same. For commonly it dooth occasionate any man to bee the more prompt, ready, and willing to take paine, when hee is assured or certified of the profite, purpose, and fruite thereof comming: and likewise it is a great pricke or allurement, entising and moouing a man to reade any booke, when he is somewhat first admonished of the matters comprehended and contained therein.

The intent of the Author.

The more part of this booke trãslated into English three or foure yeeres before I began it.

Wherefore now to come to our purpose, yee shall vnderstand that about three or foure yeeres before I tooke this booke in hand, a certaine studious and dili-

gent clarke, at the requeſt and deſire of diuers honeſt and ſad matrones, being of his acquaintance, did tranſlate out of Latine into Engliſh a great parte of this booke, entituling it, according to the Latine inſcription *De Partu Hominis*, that is to ſay, Of The Birth of Mankinde: which we now doe name, The womans Booke, for ſo much as the moſt part, or wel-neare all therein entreated off, doth concerne and touch only Women. In which his tranſlation hee varied or declined nothing at all from the ſteppes of his Latine author, obſeruing more fidelity in tranſlating, then choyce or diſcretion (at that time) in admitting and allowing many thinges in the ſame booke, greatly needing admonition, and wary aduice or councell to the readers, which otherwiſe might ſometimes vſe that for a helpe, the which ſhould turne to a hinderance. Wherefore I, reuoluing and earneſtly reuiſing from top to toe the ſayd booke, and heerewithall conſidering the manifolde vtilitie and profite which thereby might enſue to all women (as touching that purpoſe) if it were more narowly looked ouer, and with a ſtraighter iudgement more exactly euery thing therein pondered and tried, thought my labour and paynes ſhould not be euill employed, ne vnthankfully accepted and receyued of all honeſt, diſcreete, and ſage women, if I, after good and diligent peruſing thereof, did correct and amend ſuch faultes in it, as ſeemed worthy of the ſame, and to aduiſe the readers what thinges were good or tollerable to be vſed, which were dangerous, and which were vtterly to be eſchued. The which thinge I haue not onely ſo done, but ouerthis, haue thereunto adioyned and annexed diuers other more experimented

The name of this booke.

Many thinges annexed and newly added to this booke.

and

and more familier medicines. And farther, haue in the first booke set forth, and euidently declared, all the inwarde partes of women (such as were necessary to be knowen to our purpose) and that not only in wordes, but also in liuely and expresse figures, by the which euery parte before in the Booke described, may in maner be as exactly and clearely perceiued, as though yee were present at the cutting open of Anathomy of a dead woman.

The contents of the first booke.

And thinke not the vtilitie and profite of this first booke, and knowledge thereof, to be little or of small value, but take it as the foundation and grounde, by the perceiuerance whereof, your witts and vnderstanding shall be illuminate and lightned, the better to vnderstand how euery thing commeth to passe within your bodyes, in the tyme of conception, of bearing, and of birth. And further, by the perfect knowledge of this booke, yee shall clearely perceiue the reason of many diseases which happen peculiarly to women, and the causes thereof: by which perceiuerance, againe ye shall haue the readier vnderstanding how to withstand and remedie the saide infirmities or diseases. For note yee well, that as there is no man, whatsoeuer hee bee, that shall become an absolute and perfect Phisition, vnlesse hee haue an absolute and perfecte knowledge of all the inwardes and outwardes of mans and womans bodie: euen so shall yee neuer groundely vnderstand the matters contayned in the second Booke, or any other communication, or writing, touching the same intent, except yee first haue true and iust cognoisante in the first Booke. Againe, when that a woman commeth to a Phisition for counsell, con-

How profitable the first booke is.

The vtilitie of the perfect knowledge of Anathomie.

cerning some thing that may be amisse in the part: the answere of the Phisition, and reasonable allegation of causes to the same infirmity, is many times obscure, darke, and strange, to be comprehended by the woman, for lack of due knowledge of the situation, maner, and fashion of the inwardes. And truely when a person is sicke or diseased in any parte, it is halfe a comfort, yea halfe his healthy, to vnderstand in what part the disease is, and how that part lyeth in the body. This knowledge also ministreth yet a farther engin and policie, to inuent infinitly the better how the medicine should be applied, and after the most profitable sort ministred and set to the diseased plot. To be shorte, all the wittynesse, and artificiall crafty inuention, and diuers maners of ministrations in the noble science of Phisicke, proceedeth and springeth of the profound knowledge of Anathomie. Therefore mine aduise and vtter counsell is, that all women in whose handes this little Booke shall chaunce to come, with all diligence do force themselues perfectly to the vnderstanding of the first Booke, well assuring them that they shall not repent them of their small paines bestowed in that behalfe. And to the end that euery thing might be the plainer & more easie to attaine vnto, I haue at the latter end of the foresaide first booke, set the figures which represent such matters as were intreated of in the same, and also haue thereto annexed a sufficient declaration and exposition by letters, of all partes and parcels contayned in the saide fygures.

The counsaile of the authour to the readers.

In the second booke shalbe declared the diuers sortes and maners of the deliuerance or byrth of mankinde, & all the dangers, perilles, and other causes happening to

The contents of the second booke.

the

the labouring woman in that season, with remedies and manifolde medicines concerning the same: where also we haue not omitted ne lefte out any medicines being first in the old booke, but haue in manyplaces certified and amended the same, according to reason and the lawes of Phisick: and besides this, haue added thereto diuers other salutary & effectuall medicines, such as either I my selfe, or other Phisitions, being yet aliue at this day, haue experimented and practised: Furthermore, in this second booke ye may finde diuers remedies whereby to prouoke the tearmes of flowres (when that needeth) or to restraine or stopp the same, when they issue more largly then nature doth require, with many other matters, too long heere to be rehearsed.

Many truly experimented medicines added to this booke.

In the third booke shall be intreated, of the election and choyse, by certaine signes and tokens, of a good Nurse, which may foster and bring vp the child being borne. Item medicines increasing, diminishing, attenuating, engrosing, and amending the milke in the Nurses brests. Also remedies for many and sundrie diseases, which oft times chaunce vnto infantes after their birth.

Thinges entreated in the third booke.

In the fourth and last booke we will somewhat commune of conception, with the causes hindering or farthering the same, shewing certaine counsell and remedies, whereby (by the Grace of GOD) the vnfruitfull may be made more fruitfull, and impedimentes of conception, by vertue of medicines, remoued and ouercome, the woman being made more apt to conceiue. And farther, in this last booke shall be vttered and set foorth certaine embelishing receipts, concerning onely

What is conteined in the fourth booke.

honest and healthsome decoration and cleanlinesse, alwayes most lowable and commendable in a woman: as, To scoure and cleanse the head, To cause the haire to keepe his naturall colour, To preserue the haire from falling away, To take away haire from certaine places, where being, it causeth some deformity or vnseemelinesse in a person, To subtile and cleare the skinn in the face, or other where, To remoue and doo away spottes, frekens, and other such like displeasant markes and tokens, To supple and molefie the skinne being rugged and rough: with other moe such like matters, too long heere to be rehearsed, the which truly are not of any prudent person to be refected, improued or dispraysed, forasmuch as I teach nothing in that place, but that onely which may make to the honest, comely, and commendable construing and maintaining of the inset and naturall beauty in a woman, vtterly abhorring and defying all farding, painting, and counterfaite cast colours, which of some damnable and misproude people be dayly vsed, such as by all meanes possible seeke and search more the abhominable and diuelish painting and garnish setting forth of their mortall carkases (the better thereby to commend it vnto the eyes of foolish and fond men) then by honest, sober, debonaire, and gentle maners, so to demeane their life, that they may thereby rather obtaine the loue, amity, and hartye perpetuall fauour, first of God, and then of all honest, discreet, and godly wise men. Thus now to be shorte, I haue in as compendious manner as the matter would suffer, set before your eyes the chiefe and principall contentes comprehended in this little volume. And now remayneth there nothing els but

Against painting of womens faces.

The beneuolence of the reader required.

but only to require the beneuolent fauour and good accepta-
tion of this my labour and paines, spent in the compiling of these forelaide matters, praying, that as it hath been to me painefull in the composing thereof, so it may be both pleasaunt and fruitefull to all women (for whose sake and onely respect it was set forth) in the reading thereof. Howbeit, I am not ignorant, ne vnsure, that many there are, before whose sight this Booke shall finde small grace, and lesse fauour. So hard a thing it is to write or indite any matter whatsoeuer it be, that should be able to sustaine and abide the variable iudgment, and to obtaine or winne the constante loue and allowance of euery man, especially if it containe in it any nouelty or vnwonte strangnesse. Hard to please many iudgements.

Therefore the auncient Poets in times passed, when that they enterprised any new or strange workes, were wont in the frunt of the same, with great protestation, to inuocate and call vppon all the goddes and goddesses by name, requiring them fauourably to aspire, aide, and prosper their attempted purpose, to the end that by their obtained fauour, it might be the more acceptable and gratious to all such as should it beholde and reade. Whose example right necessarie and needfull it were that I heere should deuoutly ensue and follow, so that I could first beleeue that by such maner of inuocation, might be allured and wonne the beneuolencie and willing fauour of all such in whose handes this present Booke should happen to fall. But truely I do suppose, that although I should call downe all the nine noble Muses out of the famous mount of Hellicon, or pray to be assistent the three louing graces, or great Apollo, God, maister, and chiefe inuentour of The maner of Poets in times past.

The difficulty to conceaue the good will of peruert people.

the nature of all hearbes and other medicines or Esculapius chiefe patrone and president in the worthy science of Phisicke, or wittie Mercurie with his dulce and sugred eloquence, with sweete Suada, goddesse of al perswasion, with all other the goddes and goddesses what euer they bee, in whom ingenious Poets doo fayne to be a maiesty, might, and power, to encline the heartes of men for to delight and take pleasure in any such thing which fyrst shalbe by their Godhed allowed and fauoured: though (I say) all these should firmely conspire in one together, and bend them vtterly to the most of their high puissance, to sacre, hallow, yea and with their holy poeticall spirit to breath ouer this book, yet should there be found people, of so ingrate, strange, peruerse and wayward wittes, that would (without all good reason) blame and improue the same, vnneath yet seene, and much lesse read. For who bee they that giue so precipitate and headdy iudgments in all maner of matters, as such (for the more parte) the which therein shall haue least cognoissance or knowledge, and take least payne in reading or searching the veritie of that thing, against the which they be most stout, doughtie, and bold pronouncers. And this do I not say onely of them, that peraduenture shall heere and there in the processe of this booke finde any particular matters to reproue and carpe, sometimes worthely, and sometimes otherwise: but also, yea, and that much more, of them which generally without all exception, shall condemne and vtterly reproue all the whole matter: some alleaging that it is shame, and other some, that it is not meete ne fitting such matters to bee intreated off so plainely in our mother and vulgar language, to

The light iudgemēts of many men.

Of them that vtterly do condemne this booke.

the

the dishoner (as they say) of womenhead, and the derision of their wont secretes, by the detection and discouering whereof, men it reading or hearing, shalbe moued thereby the more to abhorre and loth the companie of women, and further in their communications to test and bourde of womens priuities, not wont to be knowne of them: with diuers other such like cauilations and reasons. So that their opinion is, that it were more expedient and better to suppresse, and vtterly to condemne vnto darknesse for euer this booke, then to send it foorth into light. Loe, such is the light iudgement of them, the which in euery thing, whereof may ensue both good and euill, haue alwaies their eyes walking and firmely affixed and directed vpon the euill, picking and choosing out the worst of euery matter, omitting and leauing to speake of the best, as the thinge which were nothing to their purpose. If euery thing in this world should be wayed and passed vpon after this sort, then should we be faine to condemne & banish those things farre from vs, which are at this time accompted and taken for the most necessary, worthie, and of greatest price or estimation. To be short, there is nothing vnder heauen so good, but that it may bee peruerted and turned to an euill vse, by them that be euill and naught themselues, and do abuse it: ne is there any thing so absolute and perfect, but by the occasion of the abuse thereof, at one time or other may and doth ensue great danger and damage to mankinde. Fire and water be two right necessary elements to the vse of man, without the which we coulde not liue: yet by the meanes of them many a miserable deed hath been done and perpetrated. By fire hath been consumed and

Answer to certain cauilations.

Nothing so good but it may be abused.

Fire and water abused.

deuou-

devoured whole Cities and Countreyes. By water, swallowed and drowned infinite men, shyppes, yea and whole regions. Againe, meate and drinke, to the moderate vsers thereof, doth minister and maintaine lyfe: and contrary, to the vnmeasurable and vnsaciat gourmaundes and gluttons, it hath full many thousande times brought surfets, sickneſſe, and at the last death. By weapons, Realmes and Cities be defended from the iniurie and violencie of their fierce enemies, the true wayfaring man from the assault of the theefe: Yea and many times cleane contrary, by weapons, Realmes and Cities be subuerted and vtterly destroyed, the true mans throate by the theefe cut. The most holy and sacred Byble teacheth nothing but holyneſſe and vertuous liuing, charitie to God and to our neighbour, reformation of our wicked liuing, and briefly, the high way to God. The blessed Sacrament of the bodie and bloode of Christ Jesus, was instituted and ordeined by our Sauiour himselfe, for a principall, earnest, liuely, and most present consolation and comfort of mans conscience: yet both holy Scripture, and also the foresaide holy Sacrament, haue been, be, and will be the confusion, and condemnation of a great number of the abusers & indigne or vnworthy receiuers of them both. Should men, for the auoyding of all these aforesaide inconueniences, and for the reasons abouesayd, condemne and banish fire and water, forsake their meate and drinke, suppresse and forbid all maner of weapons, abolish and set aside the holy Scripture, deny or vnregarde the blessed Sacrament? No it were but madneſſe once to thinke it. Therefore I say, the iudgement of that eye can neuer be equall and indifferent, which hath more respect and

Meate & drinke abused.

Weapons abused.

The Bible abused.

The blessed Sacrament may be abused.

Whose iudgements can neuer be indifferent.

regarde

regarde alwayes to the displeasures and hurtes possible to happen (onely through the misuse of a thing) then to the emoluments and profites dayly and commonly like to ensue to the well vsers of the same: that, that of it selfe is good, is neuer to be disalowed for the sake of them that do abuse it. For as the Apostle also doth testifie, To them that be good themselues, euery thing turneth to good, what euer it be, is to them a sufficient matter and occasion therein to seeke the glory of God, and the onely profit of their euen Christen: And contrarie, such as be of ill disposition, in euery thing (be it neuer so good and salutary) picketh out matter of maintenance to their lewdnesse, turning matters of sadnesse and discretion, to foolish and pyuish prating contention.

To the good euery thing turneth to good.

The condition of such as be ill.

Wherefore considering that there is nothing in this world so necessary, ne so good, holy, or vertuous, but that it may by wickednesse be abused, it shall be no great wonder, though this little booke also, made, written, and set foorth for a good purpose, yet by light and lewde persons be vsed contrary to godlinesse, honesty, or th'entent of the writer thereof. The abusion of this booke (in my simple iudgement) consisteth onely in these two points. The one is, least that some ill disposed person should wickedly abuse such medicines as be here declared for a good purpose, to some deuillish and lewde vse. What I meane by the lewde vse of them, they that haue vnderstanding, right soone will perceiue. The second point is, least that this booke happening into any light marchants handes, should minister matter vnto such to deuise of these thinges at vnset and vnseemely times, to the derision or ashaming of such women as should be in presence, &c. To these reasons can I make

Wherein this booke may be abused.

The first point.

The second point.

no

no better aunſwere, then hath been alleaged before. Notwithſtanding, yet I ſay, that I truſt, yea, and doe not doubt, but that this booke ſhall be ſo diſcreetly diuided abrode, that none of them ſhall fall in any ſuch perſons handling.

No light perſons ſhall haue any of theſe bookes.

Againe, if any do chaunce to them, I am ſure they will as ſoone reade this Prologue, as the reſt of this booke, the which thing when they ſhall doe, here ſhall they here of me, that they be in their doings neither honeſt, good, ne godly, but ſpeaking vnreuerently, contemptuouſly, and vntimely of ſuch things, they do great iniurie, diſhonor, and contumely to nature: For he that declareth any thing in man or woman, priuie or apart. talking and rehearſing it in reproach, deriſion, or confuſion of his euen Chriſten, can not be excuſed of mortall and deadly ſinne, for ſo much as contumelioulſly he aſhameth and confoundeth his euen Chriſten, wherewith he bringeth him out of his pacience, mouing him to ire and vengeance, in rehearſing of ſuch things, and after ſuch ſorte, as he knoweth ſhoulde agreeue and vexe his minde. Wherefore for ſuch deedes, he ſhall not bee accounted of the number of honeſt and ſage perſons, but of the light and lewde. Yet another ſorte is there, which would that neither honeſt ne vnhoneſt men ſhould ſee this booke, for becauſe (as they ſay) be a man neuer ſo honeſt, yet by reading here of thinges to them before vnknowne, they ſhall conceiue a certaine lothſomneſſe and abhorring towards a woman. To theſe I aunſwere, that I know nothing in woman ſo priuie ne ſo ſecret, that they ſhould neede to care who know of it, neither is there any part in woman more to be abhorred, then in man. And if the knowledge of

Of fooliſh and lewd talkers.

Some would that neither honeſt nor vnhoneſt ſhould haue this booke.

ſuch

such things which commonly be called the womans priuities, should diminish the harty loue and estimation of a woman in the minde of man, then by this reason, Phisitians and Chirurgians wiues should greatly be abhorred and misbeloued of their husbands: and I my selfe likewise, which writeth this booke, should marueilously aboue many other abhorre or loath women. But to be short, there is no such thing, neither any cause therto why. Wherefore all such slender reasons set apart, let no woman be greeued who shall see or beholde this booke: for if the party be lewde, vnhappye, and knauish that shall reade it, here I am sure hee shall learne neither lewdnesse, vnhappinesse, ne knauery. No matter who readeth this booke.

Howbeit, generally to all men in whose handes this booke shall chance to come, I counsell and exhort, that they take not vppon them to talke of any things herein contained, but onely where it may edifie, and be assuredly well accepted. For women lightly will not gladly heare of such matters by any man, vnlesse it be a Phisition, of whom they require counsaile, or of their discreet husbands. It shall be no displeasure to any honest and louing woman, that her husband should reade such things: for many men there be of so gentle and louing nature towards their wiues, that they will be more diligent and carefull to reade or seeke out any thyng that should doe their wiues good, beyng in that case, then the women themselues. Briefly, I require all readers hereof, to interpret and construe euerything herein contayned according to the best, and to vse euery thing herein entreated of, to the purpose wherefore it was written. Fortruely as for my parte, considering the manifolde, dayly, and imminent daungers The exhortation to all readers.

The consideration why this booke was set forth.

and

and perils, the which all manner of women, of what estate or degree soeuer they bee, in their labours doe sustaine and abide, yea many tymes with perill of their life (of the which there be too many examples, needlesse heere to be rehearsed) I thought it should be a very charitable and laudable deede, and right thankfully to be accepted of all honourable and other honest matrons, if by my paynes this little Treatise were made to speake Englishe, as it hath been longe sith taught to speake Dutch, French, Spanishe, and diuers other languages. In the which Countries there be fewe women that can reade, but they will haue one of these bookes alwayes in readinesse, where also this and other such bookes be as commonly solde at euery Stationars shoppe, as any other booke. The same commoditie then and profit which they in their regions do obtaine by enioying of this little booke in their maternall language, may also ensue vnto all woman in this noble Realme of Englande, it being likewise set forth in our Englishe speeche, so that to them which diligently will aduert and giue heed to the instructions of this little booke, it may supplie the roome and place of a good Midwife, and aduise them many tymes of sundry causes, chaunces, and remedies, wherein peraduenture right wise women and good Midwiues shalbe full ignoraunt. And truely (as I haue been credibly enformed by diuers persons worthy to bee beleeued) there be sith the first setting forth of this booke, right many honorable Ladies, and other worshypfull Gentlewomen, which haue not disdayned, the oftner by occasion of this booke, to frequent and haunt

This booke set foorth in many other languages.

How Ladies and Gentlewomen haue vsed this booke.

women

women in their labours, carying with them this booke in their hands, and causing such part of it as doth chiefly concerne the same purpose, to bee read before the Midwife, and the rest of the women then being present, whereby oft times, they all haue been put in remembrance of that, wherewith the labouring woman hath been greatly comforted, and alleuiated of her thronges and trauaile: Whose laudable example and doynges, would God that many proude Midwiues would ensue and follow: among the which, as there be many right expert, diligent, wise, circumspect, and tender, about such businesse as appertaineth to their office: So be there agayne many mo full vndiscreete, vnreasonable, chorlish, and farre to seeke in such things the which should chiefly helpe and succour the woman in their most painfull labour and throngs, through whose rudenesse and rashnesse onely, I doubt not but that a great number of women in their labour speede worse then needed otherwise. But here now let not the good Midwiues be offended with that, that is spoken of the bad. For verily there is no science, but that it hath his Apes, Owles, Beares, and Asses, which as aboue all other haue most need of information and teaching, so most commonly againe, more then any other, will they kicke and wince against such as would them reforme or reduce to any better way then they haue been accustomed to in tymes past. And this do I say, because that at the first comming abroad of this present booke, many of this sort of Midwiues, moued either of enuie, or els of mallice, or both, diligented and endeuoured them very earnestly, by all wayes possible, to find the meanes to suppresse and abrogate the same, making all of their acquain-

Of Midwiues.

In euery science there be of all sorts.

Some Midwiues would haue had this booke forbidden.

The false surmises of the malevolent.

acquaintance (whom they thought to haue any knowledge thereof) to beleeue that it was nothing worthy, and that it should be a slaunder to women, forsomuch as therein was descried and set foorth the secrets and priuities of women, and that euery boye and knaue had of these bookes, reading them as openly as the tales of Robin hood, &c. The which sayings, as they were false, vntrue, and malitious allegations only of euill harted persons, to whom it was great grieke, that any by reading thereof should see or vnderstand more then they had knowledge of before: So is it very sooth and true, that right diuers of the better and more sober sorte were thereof full faine and glad, and very desirous to haue of them, and gaue faithfull counsaile also vnto women of their familier knowledge, to here the booke read by some other, or els (such as could) to reade it themselues. Whose honest and vertuous industry in that behalfe, as it dooth merite and deserue the laude and praise of all them that bee laudable themselues: euen so is the fylthy and vile ingratitude and dispituous enuie of the maleuolent, to be detested and vtterly abhorred of all people: Whose malignant wittes, if they might preuaile of their purpose, would slay the good courages of all honest interprisers, in those matters, and all other. And thus I conclude and make an end of this rude Prologue, requiring the gentle readers thereof, that if they finde any thing therein interpretable to diuers senses, to accept onely that which may make to the best, according to my meaning.

The good Midwiues were glad of this booke.

Enuie and vnthankefulnesse to be abhorred.

In

The first Chapter, in which is briefly *declared the contentes of the first* Booke.

ALthough that many thinges entreated of in this first Booke, shall seeme vnto some not very necessarie to the vnderstanding of the second Booke, yet then contrary doe I ensure and certifie (as I haue sufficiently sayde in the Prologue) that the ignorant in the first, shall be full blinde in the second, to the which the first is as a key opening and clearing the matters to be intreated of in the second. The vtility of the first booke.

In this first Booke then shall be declared the forme, maner, and situation of the inwarde parts of a woman, such as are in them by Nature dedicate and assigned to the propagation, conception, and bearing of mankinde. In whom truly is the receptacle, and as yee would say, the campe or feelde of mankinde to be engendred therein. And although that man be as principall mouer, and cause of the generation: yet (no displeasure to men) the woman doth conferre and contribute much more, what to the encreasment of the child in her wombe, and what to the nourishment thereof after the byrth, then dooth the man. And doubtlesse, if a man would demaund to whom the childe oweth most his generation? Yee may worthyly make answer, that to the mother, whether ye regarde the paines in bearinge, other els the conference of most matter in begetting. The contents of this booke. The woman conferreth more the generation then man.

Furthermore, in this Booke yee shall reade certaine

things, which in times passed haue been corruptly, negligently, yea and very falsely written of, and of the which both men, yea and women themselues haue conceyued very erronius and misopinions, as yee shall farther perceiue in the processe.

Many things falsly written in times past.

Now therefore that wee come to the declaration of the Organs generatiue in woman, it shall be necessary to the better vnderstanding thereof, first to shew the description of certayne things, without whose knowledge this Treatise would bee many times the more obscure and darke.

In how many coates the bodie is lapped or inuolued. Chap. II.

THe body of man or woman is inuolued or compassed vniuersally with three principall coates.

The principall coats of the body.

Of the which the first and vttermost is called the skinne, in Latine Cutis, with whom generally euery part of the body is clad and incloled, the which yet in some part is more soft, delicate, and thin, then in some other, and in some one person more slowze and stiffe, than in some other againe, for causes needlesse heere to bee rehearsed.

The superficiall skin.

And yee shall note, that vppon the outward face and superficie of this skin, there is yet another thinner skin, in Latine commonly named Cuticula, and of some Efflorescentia cutis. This thin skin is it the which yee see rise like a bladder when any part of the body is blistered with fire or hotte water, so that beeweene this thin

thinne skinne, and the very skinne, is contayned the water which reserueth to the place by the violence of the fire or heate, the which thinne skinne also we vse to pricke to let the water issue foorth: also the same that skalleth or pilleth of the hands, or other partes of the body, being scabbed and beginning to dry. Item, the skin that the Adders do cast in the sommer time, is the foresaide thin superficiall skin, and not the very substantiall skin of the body indeed. For the very skinne neuer pilleth ne falleth of but by greate violence, as by flaying, like as beasts be slaine at the butchers, and as they flay conies. And againe the thin and superficiall skin, scale it or fall it off neuer so often, yet in the place of it is reingendred newe, as good alwayes as the former. But if the seconde and very skinne bee perished, by cutting or apostumation, or by other casuality, it will neuer be restored to his old perfection againe, but shall shew alwaies in the place wher it is (as it were) a seame scarre, or marke, smooth, & harder then the other skin, and without naturall powers.

The very skin skalleth not of.

The verie skin perished is neuer restored.

The second inuestiture or clothing of the body, is named the fleshie skinne, in Latine Membrana carnosa, so called, for because that it contayneth and is compassed of fleshines, more then any other fell or skin in al the body, and is as it were the lyning to the foresayde Cutis that is the very skinne immediately aboue him, the very skinne and it being both basted together, by a great number of small fybres or cordes enterlacing these two skins, so that with great payne vneth may they be seperated the one from the other. And farther, betweene these two skinnes runne a great number of Vaynes, Arteries, and Sinnues, in euery parte of the bodie,

The second coat.

The fleshy skinne.

so that the greate vaines which appeare so manifestly to your sight in the armes, temples, handes, legges, feete, and other places, runne betweene the proper skinne and the fleshie skinne, this being to them as a bed, and that as a couerlet.

The third coate is the fatte.

The third coate of the bodie, is the fatte, in Latine Adeps, the which doth so generally in euery part of the body inuolue and wrap the same, as the other two coates: but yet the man or woman being in any reasonable liking, it is found in euery part (except fewe) as the forehead, the temples, the backes of the hande and feete, with certaine other places needles heere to bee recited, and doth intercurre and run betweene the two foresaide skinnes, receiuing and imbracing in it selfe the small bassing fibres, the vaines, arteries, and sinnues, which (as I sayde before) bee deriued from the one skinne to the other: And the greater foyson of fatte that there is betweene the two skinnes, the lesse bee the vaines intercurring betweene them conspicuous or sensible to the eye (th'abundance of fatte drowning and couering the greatnes of them) the which also in the selfe same place of a leaner or sparer person shall be seene very great, and as it were swollen veines, in comparrison of the latter. Item vnderstande yee that in some part of the bodie, naturally fatnes doth abounde much more then in other some, as in the belly lightly the fatte is two fingers thicke and more: and in Women that be meanely fatte, in the thyes and buttockes this fatte is of three, yea foure fingers thicknes, which (as I sayde aboue) alwayes hath this place betweene the foresaide two skins.

Store of fatt letteth the shew of the vaines.

Fat in some part more the some.

What is conteined next vnder the fleshie skinne.

Now immediatly vnder the fleshie skinne bee contayned

teyned the Muskles of the bodie, so that the inner face or superficie of the fleshie skinne, where with it toucheth the Muskles, is alwayes bedeawed with a certaine slimie moysture, by which meanes the foresaid muskels, mouing and stirring vnder the fleshie skinne, be the freer, and haue the lesse impediment or let in their motion, and very easie it is to seperate this skin from the Muskels.

Here is declared what the Muskels bee. Chap. III.

What is ment by the name of Muskles.

THe Muskles of mans bodie, be called the mouing cordes and fleshie strings, whereby any member of the body is moued too or fro, vpwarde or downewarde, or turned round. As forexample: If yee close, or otherwise doe moove eyther of your hands, and in closing or moouing it, with the other hand do feele the wrist of that hande, yee shall sensibly perceiue (as it were) certaine cordes mouing vnder the skin, the which bee called Muskles, in Latine Musculi. To discusse curiously the nature or ocasion of the name of Muskles, is not for this place. Heere it is sufficient to vnderstande what is meant by the name. Yet note yee well, that wheresoeuer there is great store of Muskles, and chiefely in the middle part of them, there is also great plentie of flesh, enterlarding and entermingling it selfe with the muskles, and as it were combynding, colligating, or knitting togeather the muskles; not so yet, but that neuertheless they haue their free motion.

The Muskles entermingled with flesh.

All other places of the body left apart and vnmentioned off, heere will I onelye declare a little of the muſkles of the belly, forasmuch as theyr operation is sometimes conferent and appertayning to the matters that we entend off.

The muſkles of the belly.

Ouer the amplitude of the belly, next vnder the fleshie bell or skinne, be foure muſkles, each situate and set vnder other, of the which, the vppermoſt immediatlye touching the fleshie skinne, be called Byaſwise descending muſkles, in Latine Muſculi obliqui descendentes. Of these muſkles there be two, in each side of the belly one, so that these two Biaſwise descending muſkles meete togeather in the middle region of the belly, and be extended or spread ouer all the amplitude of the belly, shaping thereto as it were another coate.

The second Muſkles be naned the Byaſwise ascending muſkles, in Latine, Muſculi obliqui aſcendentes, whose being is immediatly next vnder the inwarde face of the first muſkles. Of these also, as of the first, in each side or coaſt of the belly is there one.

The right Muskles.

The third sort of the belly Muſkles, as they be situate in order, the one vnder the other, be called the right Muſkles, in Latine, Muſculi recti, which be double as the other two before.

The ouerwhart Muskles.

The fourth be nominated the ouerthwart muſkles, in Latine, Muſculi tranſuerſi, because they transuerse or ouerthwart the belly. In each side likewise of whom, there is one of these Muſkles, which in the middle lyne of the belly encounter each other, as I haue sayde of the aboue named three Muſkles, so that the Byaſwise aſcending, and the Byaſwise descending, with the ouerthwart Muſkles, doe each

of

of them couer and compasse all the whole breadth of the belly, but so doe not the right Muskles, for the breadth of them is but small in comparison of the other. All these foure Muskles bee to the entrayles and bowels within the belly, as foure seuerall coates, by the vertue and helpe of whom, together with the ayd of the midriffe, all expulsion both vpwarde and downewarde, in the guttes, in the Stomacke, in the matrix of the woman in the tyme of labour, and also in the bladder in the time of making water, is wrought, and yet besides this vtilitie, they clothe (as I haue sayde) defend, fortifie, and strength the inward partes of the belly.

The vse of the foure belly muskles.

Of the Kell, called *Peritoneum*. Chap. IIII.

VNder the last muskle of the belly, called the ouerthwarte Muskle, immediatly succeedeth a certayne thinne rime, kell, or skinne, named in latine Peritoneum, which compasseth round the amplitude and largeour of the belly, taking his originall at the vnders of the Loyne bones, and from thence dilating and spreading it selfe abroad, vnderlineth the ouerthwarte Muskles, the midriffe, and part of the shorteribbes. To bee shorte, this rime vnderlyneth all the whole cauity, holownesse, or amplitude of the belly, from the midriffe to the flankes or share, immediatly containinge and inuoluinge in it selfe all the whole contentes of the bellye, euen as the Skinne nexte

The Peritoneum and his office.

vnder the shell of an egge enuironeth and compasseth immediatly all the contayned meate of an egge. And as for peritoneum, doth not onely inuolue all the entrayles of the belly in his compas, but also yeeldeth vnto each entrayle a coate and webbe of the cloath of his owne body, by the which his liuerie, they be the more arctly and straightly affixed or fastened vnto himselfe, and farther, in themselues the stronger within the cauitie of the belly: and vnder this peritoneum, bee contayned these bowels following.

The vse and profite of the Peritoneum.

Bowels contayned vnder the Peritoneum.

First the Stomache, which is the first receptacle and receiuer of the foode or meate chawed and mashed before in the mouth, from thence descending ouer the winde pipe downe along the Stomache gutte, and so consequently into the Stomache, then the kell, in Latine Omentum, the Liuer, the Splene, or Welt, the bladder, & the matrix, then yet the guts, vnder the guts, the kidnies, the maister vaine, and the maister Artery. But here we shall begin first to entreate of the matrix as the part which maketh chiefely to our purpose.

The declaration of the names and nature of the Matrix. Chap. V.

Diuers names of the matrix.

Here yee shall vnderstand, that these three wordes, the Matrix, the Mother, and the Wombe, doe signifie but one thinge, that is to say, The place wherein the seede of man is conceiued, setified, conserued, norished, and augmented, vnto the time of deliuerance, in Latine named Vterus et Matrix. The necke of

of this wombe, otherwise called the womans priuitie, we will call the wombe passage, or the priuie passage, in Latine, Ceruex vteri, et pudendum muliebre. The extreame end, or the first entrance of this priuie or wombe passage, yee shall name the passage port, for because that it is the port, gate, or entrance of that passage, or way into the Wombe or matrix, in Latine, Vulua. i. vulua.

The wombe passage then, or the neck of the wombe, taketh his beginning at the passage porte, and from thence flieth and mounteth right vpwarde vnder the sharebone, like a great conduict, varying in length and bredth according to the age of the woman. The neck of the matrix.

To make especiall mention of the length of this wombe passage were but follie, for the diuersities therof: Notwithstanding, in women it is esteemed of the length of. x. xi. xii. or xiii. fingers bredth, some more some lesse. And this we may say that nature hath so prouided, that it is of sufficient length to receyue the priuie parte of man in the generation, directing the same towards the Wombe Porte, thorowe the which the seede is naturally sent from the man into the Wombe or Mother, thereto helping an attractiue power, which is inset and giuen to the wombe, to attract and draw towards it selfe the seede parted from the man (so that there bee no other let.)

Of the Wombe and his parts. Chap. VI.

AT the head or vpper ende of this wombe passage, is situate the wombe it selfe, which in Women (being not with Childe) is very little, contract

tract and drawne together, so that the amplitude or largenesse thereof, passeth not the amplitude and largenesse of the priuie passage, the which thing to some may seeme vncredible, yet by Anathomie yee may see it to bee true. And for all this contraction, or drawing so neere together of the matrix, the outside of it is very smooth, moyst, glittering, and reddyshe, as it were a little redde, tempered with a great deale of white: the inside also of the matrix is smooth: yea, and though that the matrix, as we haue sayde, bee full of riuels and wrincles, by the reason that it is so contract from a great amplitude or largenesse (as may bee seene in the wombe or matrix of women with child) to this little compasse, yet may a body scarce perceiue in this inner side any wrinkle (albeit that there bee infinite) they be so finely and neere drawne together.

The wombe or Matrix in woman not with child contracted.

This contraction of the Matrix, no doubt, was made by nature, for these causes, partely that at such time that the woman is not with childe, it should occupie the lesse roome in the belly, but chiefly, that in time of conception of the seede, the little bolke or quantity of the saide seede, at his first conceiuing into the womans Mother, may bee touched rounde aboute euery where of the Mother, and as yee would say, amplexed or embraced, and contayned (as the nutshell contayneth immediatly the nut) of the inner walles or face of the Matrix: and as the seede is biuified, shaped, and doth encrease, so doth the amplitude of the matrix enlarge and ware bigger: so that at the laste when the Infant commeth to his full groweth, or when the woman is great with Childe, then this coate or hell of the matrix is as thinne

The cause of the contraction of the matrix.

thinne as a bladder, where that in time of his contraction, or when the Woman is not with childe, the coate or wall of the matrix is as good as halfe an inch thicke.

How the matrix varieth the thicknesse and thinnesse of his coate.

Now yee shall vnderstand, that the sound or bottome of the matrix is not perfectly rounde bowlwise, but rather like the forme of a mans hart, as it is painted, sauing that the partition or clifte in the matrix betweene both corners, the right and the lefte, is not so profoundly dented inwardes as the clifte in the hart: For in the inwarde vault, cauitie, or holownesse of the matrix, there is a certaine seame, which beginning in the middle of the forepart of the matrix at the wombe port, dooth passe foorth by that foreside, and so by the bottome to the hinder side of the matrix, and from thence along downe to the wombe porte on the backeside as yee may more euidently see in the figure hereof. This seame then is as it were a little separition, marke, or limit, diuiding the wombe in two equall partes or sides, the right and the left: Notwithstanding, in the matrix there is but one vault, cauitie, holownesse, or amplitude, the foresayde seame being but as it were a note, signe, or scale sensible marke, running alonge the sides and bottome of the Wombe. But this seame or lyne, where it passeth the Wombe, is more crasse, thicke, and fleshie, propending, helding, hanging, or looking downewarde into the vaulte or amplitude of the wombe, the which Lyne in the sydes is nothing so manifeste ne sensible to bee perceyued. Thus yee may see that the middle parte of the bottome of the Matrix, is not so hygh as the two Corners or Angles on both

The sound of the matrix.

A certaine seame deuiding the matrix as it were in two parts.

In the matrix but one holownesse.

both sides be. Other distinctions or seperations in the matrix is there none, albeit that in times passed, diuers Clarkes haue written, and many other haue beleeued, that there should be seuen selles, or seauen distinct places in the matrix, in three of the which on the right side should onely men children be conceyued, and in the other three on the left syde women children: and if it chaunced that the seede were conceiued in the seuenth sell, which was the middlemost, then that should become a monster, halfe a man, and halfe a woman: The which alis but lies, dreames and fond fantasies. For the womans matrix, as I haue sayd, is euen as a strong bladder, hauing in it but one vniuersall holownesse, and the childe when it lyeth in it, lyeth euer on the one side more then on the other, the head being towards one of the corners or angles, & not vpright toward the middle bridge.

Certaine erronious opinions of vii. selles in the wombe.

The matrix hath but one holownes.

Of the Mother Port. Chap. VII.

Of the mother port, the situation thereof.

The entraunce of the matrix or wombe, is named the wombe port, or mother port, the which in substance and fashion much doth resemble the forme of an Haukes bell, or other little morris bels, sauing that it is much bigger, hauing a clift ouerthwart the body thereof, as you may more plainely perceiue by the figure hereof. And this port of the matrix is of substance more thick and grosse then the rest of the same, and as it were a kernel, round, and clift in the middest. This wombe port also is fastened and affixed to the vpper end of the wombe passage, as all the rest of the wombe is.

How

Howbeit, the middle parte of the wombe pozt, oz the snowt thereof, where it bosseth downewarde, doth touch no side noz parte of the wombe passage, but onely holdeth pendant wise, oz looketh downewarde: and whereas at such time that the man companieth with the woman, the pziuie passage is dilated and opened to the quantitie of mans pziuie part, yet notwithstanding, the mouth of the clift of the wombe pozte is not moued thereby ne dilated: except it bee at such time that the Matrix, being apt and disposed thereto, and other conditions requisite, this wombe pozte doth naturally open it selfe, attracting, dzawing, and sucking into the Wombe the seede by a vehement and naturall desire. Notwithstanding, when the seed is conceiued in at this Wombe pozte, it doth not alwayes remaine there, but many tymes issueth out againe, foz some indisposition found either in the place, oz in the seed it selfe. Albeit if the seed be retayned stil in the matrix, then doth the wombe pozt close it selfe so fast and so firmely, that the poynt of a nedle cannot enter in thereat without violence, and so doth remaine vntill the time of deliuerance: at what time againe it dilateth and openeth it selfe in such amplitude and largenesse, that it is wonderfull to speake off.

The wombe well disposed naturally attracteth the seede.

The closenes of the matrix after the seed conceiued.

Of the vessels of seede, called the Stones, with other thereto appertayning. Chap. VIII.

Of eche side of the Matrix lieth a stone, which both be called the womens stones, wherein is ingendzed the seede and sparme that commeth from the woman, not so stronge,

stronge, firme, and mighty in operation as the seede of man, but rather weake, fluy, cold, and moyste, and of no great firmitie: howbeit, as conuenient and proper for the purpose for the which it was ordained, as the seede of man for his purpose. These stones be nothing so big as the stones of man, but lesse flatter, much fashioned after the shape of a great and broad almond. The substance and body of these stones, is not made massyse, or compact and sokte, as mens stones bee, but as it were many little kernells sette together, betweene the which is much holownesse, and therein contayned a certayne thinne watery substance. This substance of the stones is inuolued and wrapped with a coate or thinne Skinne, very firmely annexed to the foresayde substance, which also dooth receiue into himselfe the seede bringers. Yee may name the same coate in Latine Supergeminalis.

Of the seede bringers. Chap. IX.

Of the feed bringers.

THe seede bringers, called in Latine Vasa semen adferentia, be two vaines and two arteries, which come to these two stones, to each one vaine and one arterie, and take their beginning on this wise.

The originall of the great vaine

Under the guttes (as yee may see in the figures hereof) bee situate the greate mayster Vaine, in Latine Caua Vena, and the greate Arterie, Arteria magna. The maister Vaine hath his originall of the Lyuar, from whence it descendeth downeward along the Loynes, vntill it attaine vnto

into the beginning of Os sacrum, where the arterie (as the worthier) beginneth to mount vppon the maister vaine, and in this place they both diuide themselues in two partes forke wise, the right parte of the forke proceeding into the right thigh and legge, the left, into the left legge, the vaine euermore associate with the Arterie, the which hath his beginning of the hart, from whence hee is discended through the midriffe to this place, distributing to all places whereby he passeth Arteries.

The office of the great vaine is, to conduct and carry from the Liuer (which is the blood shoppe, where the blood is engendered) to all partes of the body blood, therewith to nourish them. For to the great vaine where they passe, there commeth innumerable small vaynes on euery side, euen as to the great Riuers many small streames on euery side do resort. The office of the vaines.

The office of the Arteries is, to spreade abroade in the bodie the vitall and liuely spirite, engendred in the bosome of the hart, and to refreshe and temper the immoderate heate which otherwise mought bee ingendred in the body, the which also sleepe wee or wake wee, doe contynually moone and beate, therefore the motion of them is called the Pulse: and looke after what manner the harte (which is the Well of these Arteries) dooth moone or stirre it selfe, and euen so doe they. The office of the Arteries.

The hart then, and the arteries thorow him, haue two contrary motions: the one is, incloling it selfe, and the other in dilating and opening of it selfe, which sort of moouings, we call the beatings of the pulses: when the Arteries doe open themselues, then they attracte, The hart & arteries haue two contrary motions.

draw,

drawe, or sucke in fresh ayre, to temper the heate of the bodie with all, and also spirituall and thin pure blood. But when they close themselfe, then do they expell mistie fumes and hot breathes, or vnnaturall vapors, such as of necessitie alwayes be ingendred in all parts of the bodie by the which blood doth passe, for causes too long heere to bee alleaged: neither is there any notable vaine vnassociate of an Arterie.

Nowe on the right side and forepart of the great vaine, proceedeth a branche, deriued from that place along the loynes downewards to the head of the right stone: from the right side likewise and forepart of the great arterie, descendeth a branche thwarting ouer the great vaine downe towardes the right loynes, where it meeting with the forsaide vaine branch, before they emplant themselfe in the head of the stone, become both as one bodie, heere straight enlarging themselfe little and little, steplewise, not fully round, but flattish before and behinde, with the broder end planting and inserting themselfe into the head of the right stone.

The meeting of the vaine and arterie.

And at the vpper and smaller end where this vaine branche and arterie branche doe first meete, they begin to entermingle, enbrade, and enterlade each other in such infinit wise, writhing and deuiding themselues in thousands of little branches, as it were hayres of the head, the one imbracing, compalling, and ouerthwarting the other so confusedly, that no witte can expresse the right manner and order of their commixion. Call this part then in English, the braded body, in Latine *Varicoſo formem plexum*: whose nether and broder ende as I haue saide before, affixed and implanted in the vpper head of the right stone, sendeth foorth branches and armes

The braded bodie.

armes into the body of the same stone, manifoldwise dispersed, spred and commixt: And also into the skinne or couer of the stone, called before Supergeminalis, from the sayd braded body, bee there deriued many small branches, much like vnto the little small vaines which yee see reddish in a mans eye.

And looke what description and processe wee haue made of the right side seede bringers to the right stone, euen the same vnderstand of the left side seede bringers to the left stone, sauing that the vaine branche which commeth to the left stone, most commonly taketh his originall of the nether side of the left kidney vayne, and not immediatly of the great vaine, as the other.

Vaines deriued to the bottome of the matrix.

And yee shall vnderstand againe, that from the foresayd vayne and arterie of each side, at the place where they first conunction or meeting is, proceedeth a certayne branch of the vayne, associate with the arterie, which both passe forth together to the sound or bottome of the mother or matrix of that side where they stand, there dilating and spreading themselfe abrode in manyfolde smaller branches, to the nourishment of the body of the matrix.

Of the office and vse of these Seede bringers. Chap. X.

The seede procreate of the vain blood, and the arteriall blood.

THrough these seede bringers, blood out of the vaines, and liuely spirit out of the Arteries bee deriued, yea, rather (to speake more properly) attract or drawen into the stones, there by vertue and naturall instinction of the place altered

and changed being first confused together, the bloode and the spirite, by mutuall amplexations or embracements of these two vessels, the vayne and the arterie being conioyned and vnite in one very body, first beginning in the braded body, and then after in the whole body of the stone: So that through the manyfolde and infinite circulations of the attracted matter, by the conduites or vaynes infinitely intricate and writhed with a thousand reuolutions or turagaines (and all in the little compasse of the body of the stones) the blood and spirite commixed together, getteth another nature and property both in colour and in effect.

Note the ingin and policie of nature.

And heere yee shall vnderstand, that most commonlye alwayes when that nature is disposed to make a transmutation of any matter, that can she not doe, vnlesse she haue a mine, shoppe, or workehouse, wherein by continuall circulation of the matter transmutable, shee may bring her purpose to passe. Euen as metalles and other minerals of the earth, haue their secret and vnvisible vaynes, in which by dayly and long coagitation, mouing, circulation, and hurling together, they bee brought from one forme to a nother, and made metalls of that which before was none.

Foure mines in mans body.

Of these sorte of mines, there be foure principall in the body of man.

The first is the myne of blood, which is the liuer, in whom the iuyce of meate, before of colour white is transmuted into redde, made apte and fitte to nourishe all partes of the body, attract and drawne out of the stomacke and guttes, thorow very small and infinite little vaynes, into the liuer.

The hart is the second Mine.

The second mine is the hart, which of the bloode attract

attract and drawn from the great maister vaine, proceeding out of the foresayde liuer into his parlers, doth ingender vehement and liuely spirite, commixed with depured and greatly elaborated blood within the celles of the harte, from thence sent foorth thorow the Arteries into al the parts of the bodie, being in colour yealowish, thinne, and hot blood.

The thirde mine is the brayne, of whom all the sinewes take their originall. In whom the wittie spirit, the spirites of moouing and the spirites of all sensibilitie be ingendred, and thorow the sinewes sent to all partes of the bodie. For all such parts as moue and feele, haue that by reason of the sinues deriued vnto those places from the head. The brain the thyrd mine.

The fourth mine is the stones, in whom by commixtion of al the other three foresaid mettals of the body, that is to say, vaine blood, arteriall blood, and liuely spirites engendred in the head, is engendred and produced seed, which bestowed in his due place, becommeth like a perfection to the creature from whence it came, that is to say of mankind, man. The fourth mine is the stones.

But yee shall vnderstande, that the receiuing of the seede into the stones, is not that there should bee any one only caue, holownesse, sell, vault, or parler, in the bodie of the stone, wherein it might be receiued and retained, like as the holownes of an egge, the meat being out of it, or of an hasell nutte, the kernell out of it, but farre otherwise: for the stones (cheefely in man more than in woman) be massiue, not hard, but delicate and soft, as a soft kernell, full of small and almost vnsensible whyte vaynes, reuoluing them selfe in and out a thousande folde, and manifolde wise intricate together, within the How the seede is receiued into the stones.

which the seede is conuayed, carried, concocted, or digested, and altered, by vertue of the white flesh, which intercurreth and intermingleth it selfe euery where between the foresayde vaine, like as the earth doth intercurre and intermingle it selfe betweene and among the small fybres, beardes, or hayres of rootes. The white coate also or walles of the sayd vaynes, helping not a little to the transmutation of the colour from red to white.

How the colour of the seed is transmuted.

Liquid things sauor of the nature of the vessel through which it runneth.

For euery thing that is liquid, as the seed is, receyueth alwayes a nature of the place, mine, or conduite, by which it runneth and passeth, so that when the conduit is very small and narrow, and long withall, then the liquor that passeth through it, receiueth and sauoreth so much the more the nature and condition of that vessel or conduit. As for an example: If there were a conduit or pipe made of lead, whose length were ten foote, and the inner compasse, holonesse, or cauitie of the same, but so much that an haire might passe through it: then say I, that a gallon or quart of water passing and thrilling through that narrow conduit should sauour much more of the nature and qualitie of lead, then though the holonesse of the foresayde conduite, being still of the abouenamed length, were so large that a bowle might enter and passe thorow the same: For this reason, that when the water hath to passe thorowe so narrow passage, it maketh the longer iourney, and yeeldeth the smaller thread or strene, and therefore is touched more immediately and intyrely of the insides or inner walles of the conduit. And further, well we wot that a little quantitie is sooner ouercome and altered then a great: As a spoonefull of wine standing all nyght in a pewter or brasen potte, shall sauour much more of the pot then a

A little quantitie sooner ouercome then a greater.

pint

pynt of the same: Likewise, if a man would coole hott drinke, by pouring of it out of one pot or cuppe into another, sooner & more perfectly shall the circumstant cold ayre alter and coole it, being poured out very softly, making thereof a fine and small streene, then if he did the same hastely. And truely this engine and pollicie doth nature vse in euery part where she causeth any notable transmutation, making the matter transmutable to passe through long straightes and narrow turagaine lanes, the matter bowing, enclining, and apting it selfe alwayes to the disposition and nature of the vessels thorow which it cooleth or runneth: so that the sparme or seede of man or woman, being attracted by the forsaid seed bringers into the stones, passeth by many narrowe straightes, which being before vaine blood and arterie blood, by vertue of the places through which it had to passe, becommeth from red colour to white, & of much more perfection then it was before. For this transmutation of blood into sparme, is not only in colours, but also in properties and absolute perfection. What greater wonder or miracle is there, wherin we may knowledge and beholde the omnipotencie of God, then to consider how that of the meate and drinke which we dayly doe eate, by digestion first of the stomacke, the fine iuice therof is seperated from the drosse and grosser part, and then after at the second hand, the forsaid iuice passing thorow the guts, attract and drawne into the liuer thorow infinit small vaynes, there transmuted into blood, from the liuer sent into the great maister vaine, from the which the hart drawing part, transmuteth certaine thereof into Arterie blood. Againe, the stones drawing other part, maketh thereof, and of the arterie blood,

The policie of nature.

The transmutation of blood into sparme.

How meat & drinke is transmutated into blood.

whorled, circulate, and coagitate together, sparme: which sparme bestowed and conceiued where it should be becommeth mankinde.

The seed in woman, not firme as in man.

This foresaide seede, as we haue saide before, is nothing so firme, perfect, absolute and mighty in woman as in man, and yet can you not call this any imperfection or lacke in woman: for the woman in her kinde, and for the office and purpose wherefore she was made, is euen as absolute and perfect as man in his kinde, neither is woman to be called (as some do) vnperfecter than man, for because that man is more mightier and strong, the woman weaker and more feeble.) For by this reason, the Horse, the Lion, the Oliphant, Camell, and many other beasts should bee called more perfect than man, to the which man is not able to compare in naturall might and strength.

Who be vnperfecter the one or the other.

But truely, comparing one man to another, such as be gelded and want the genetories, bee much feebler, weake, and effeminate, then other: in deede woman-like, in gesture and condition nice, in forme of thin and plumpnes of the body fatter and rounder, in strength and force impotent, nothing manly ne bolde, the which imbecility in them, may well bee named imperfection. For imperfection is, when that any particuler creature doth lacke any property, instrument, or quality which commonly by nature is in all other, or the more parte of that kinde, comparing it to other of the same kinde, and not of another kinde.

Thus we haue sufficiently talked of the seede, ingers and stones, with their offices. Now shall I declare what becommeth of the seede, being thus engendred, and whither it is conueyde.

Of

Of the way by the which the seede is sent from the stones to the Angles and corners of the Matrix. Chap. XI.

AT the lower end and foote or base of the braded body, where it is inclined & planted into the head of the stone, on the backe side halfe of the stone there is the beginning of another vessell, which may be called the seede carrier, in Latine Vas semen deferens, whose body is white, & hardish, like an hard sinew. And from that part where it taketh his beginning, it passeth downwardes to the side of the stone, hooping and compassing along the side thereof (as yee may more expressly perceiue in the figure hereof) till it come to the lower end or base of the stone, from thence againe resting or remounting vpward, creeping along the other side of the same stone, till it come & attaine in maner to the middle region of the stone, on that side, all the way as it creepeth, firmely fastned & affixed to the body of the stones, as the eye branches do fasten themselues to the walles, by which they creepe. Of the seede bringers.

The bellye and inner side of the said seede carryer, whereby it cleaueth to the outside or face of the stone, being flattish, the backe or vtter side thereof roundish and smoothe, from the beginning and head of this vessell, to this latter end, in manner of equall corpulencie or bignes, but infinitely wreathed as an adder or yeele when they slide fast or hastely, make of their long bodies many

ny halfe hoopes, halfe circles, or wreathes neere ioyned together, howbeit, these wreathes be not so frequent and thicke in the woman as in the man. Therfore this part of the seede carriers may be called the worme, in Latine, Corpus lumbricosum, for because that it hath many conuolutions, as wormes lying together haue.

Of the part called the storme.

And if yee bee disposed to seperate this forenamed worme from the face of the stone with a sharpe knife, yee shall perceiue no maner of holownesse or cauity of bayne or other conduite, but as it were ruggednesse, by reason of seperation from the partie to whom it was before so suredly annexed. And yet no doubt, there is verely in it cauity and holownesse, by and thorow the which seede is carried into the angles of the Matrix. Now then when this foresayde wormie body hath attayned to the middle region (as it were) of the stone, it beginneth to depart from the bodie of the stone, and is no more (as it was before) thicke wreathed, but plaine, smooth, and round, like a round sinew, with an vnsensible holownesse, departing from the stone along the inside of the belly, ouerthwarting the guts, to the angle or corner of the matrix, on the right side thereof (if it proceede from the right stone) and on the left side (if it come from the left stone) and that not straight or forthright, but somewhat bowing and crooking it selfe in two or three crookes by the way. These seede caryers receiueth the seede conflicted, concocted and digested in the stones and foresaid seed bringers, conuaying and directing the same from the stones to the inside of the corners of the Matrix, so that they which do open dead women, shall alwayes perceiue in the holownesse of the matrix, these two angles or corners specially bedewed

or

or imbrued with a white slimie and thinne cleare matter, which no doubt is the womans seede: and in women, hauing great and feruent desire to any man, this seede doth issue from this foresayde place downe along to the womans priuie passage, moystning all that part as it were with a deaw. Aristotle, and other moe, do suppose that this seede in woman, serueth for no other purpose, but onely to recite, moue, and stirre the woman to pleasure. But some peraduenture woulde thinke that this were but a simple, and an idle or slender purpose, which if they did more neerely consider the matter, should perceiue it to be a iust, great, and necessarie cause. For if that the God of nature had not instructed, and inset in the body of man and woman such a vehement and ardent appetite and lust, the one lawfully to companie with the other, neyther man ne woman would neuer haue beene so attentiue to the workes of generation and increasment of posterity, to the vtter decay in short time of all mankinde. For yee shall heare some women in time of their trauaile, moued through great paine & intollerable anguish, forsweare and vow themselfe neuer to companie with a man againe: yet after that the panges passed, within short while, for entyre loue to their husbandes, and singuler naturall delight betweene man and woman, they forget both the sorrow passed, and that that is to come. Such bee the priuie workes of God, and such be the prickes of nature, which neuer createth no spetiall pleasure vnaccompanied with some sorrow, neyther is there for the most part any sorrow, but that it hath annexed some ioy or comfort, lesse or more, to alleuiate and lighten the burthen and weight of displeasure.

The pricke of nature.

No ioy without some sorrowe.

Here

Here is declared the situation of the bladder in Women Chap. XII.

NOw for the vicinitie and neighbourhood that is betweene the priuie passage and the bladder, heere I will declare a little the nature of the bladder.

The bladder in woman is assituate and set vppon the forepart of the mother, whose necke is annexed, fastened, and vnite within the priuie passage, vpon the foreparte thereof, as yee maysee in the figure hereof, so that it is very hard to seperate the one from the other. This necke of the bladder in women is much shorter then in men, the which necke is enuironed and compassed with a Muskle, called the Bladder Muskle, as it were with a brode and flatte hoope ring, firming and clasping the vrine passage, in such wise, that no vrine can issue out of the bladder, till such time that this muskle doe open it selfe, and licence it thereto: Which thing commeth to passe, either when the bladder is ouercharged with vrine, or els that the vrine, although that it be but little in quantitie, yet haue some cholericke quality with it, which for the sharpenesse and eagernesse of the quality, pricking and tickling the muskle, causeth it to open it selfe many times for little quantitie.

The muskle of the bladder.

How the bladder muskle is forced to open it selfe.

The description of the bladder.

The body of the bladder is round, into the which a little aboue the necke thereof entreth the second vrine conduites, deriued from each kydney one.

And heere yee must first vnderstand, that on each side

of

of the great maister vaine, and likewise of the Arterie, is situate a kydney, in Latine called Ren: and to euery of them from the saide great vaine and great Artery, is there deriued a branch of the vaine, and another of the Arterie, by the which branches the kidneys doe attract and drawe blood vnto them, the which so drawne, they doe (by their natiue office) seperate and deuide from the watery part, sending foorth the water, (otherwise called vrine) downe to the bladder, through the vrine vaines or conduites.

In these kydneys is there many times in a great number of people engendred the grauell or stone, which is called the stone in the backe, the which when it is broken either of it selfe, or els by vertue of medicines, the grauell, rubbell or peeces thereof, descend from the raynes or kydneys into the bladder, by the forenamed vrine conduites, and so from the bladder out at the yarde, where, if the peeces be rochie or bigge, it causeth to the partie, in the auoyding of them, vntollerable paynes and torment. And note, that for the most part the right kidney euermore standeth higher than the left. Of the stone engendred in the backe.

Nowe againe yee shall vnderstand, that when the vrine, pisse, or water, is once entred through the foresaid vrine conduites into the bladder, it cannot returne vpward againe the way that it came (were the bladder neuer so full) for because that where as the saide vrine conduites do enter into the bladder, in the inner face of the bladder there be set before the mouth or gull of the conduites certaine little skinnie flappes, which suffer any thing to enter in, but when it is once entred, these skinnie flappes close the passage, and defende that nothing The vrine once entred into the bladder, cannot reuert.

thing can rebound, ne reflue backe againe, euen as it is in a payre of bellowes, which haue euer a great hole on the one side thereof, to lett into the bellowes great store of winde or ayre at once, but when the bellowes is full of winde, if yee stoppe the nose thereof with somewhat, there will none therof returne againe out by that way, the flappes of leather crossing and defending the passage: yea the more vehemently and the harder that yee presse both sides of the bellowes together, the faster and more stifly doth the flappes stop the way, & cleaue to the boordes of the bellowes, the violence and force of the winde closing and stopping his owne way, so that the bellowes would sooner breake, then that the ayre should come out there. And euen so it is in the bladder, sauing that the sayd skinnie flappes of the bladder, be more craftily, properly, and artificially wrought, then any man can deuise.

When there is then any notable quantitie or qualitie of the vrine gathered together in the bladder, the bladder muskle naturally doth open it selfe, and letteth it foorth, passing thorowe the priuie passage on the fore-parte thereof.

The stone engendred in the bladder.

In this bladder also, as in the raines, is there in many people engendred the Stone, whereof commonly ensueth the Strangury, Disury, with other diseases. The stone engendred in this place, if it be of any notable quantitie, is very hard or rather vnpossible to bee dissolued or cured without insition and cutting out. But women be not so prone ne apt to engender the stone in the bladder as men be, because the neck of their bladder is shorter and larger, howbeit notwithstanding diuers of them be herewith greeuously encumbred.

Of

Of the vaynes which resort to the matrix, and the partes thereof. Item, of thê Termes and their courses, with the causes thereof. Chap. XIII.

Inasmuch as the absolute vnderstanding of the nature of the Termes in women, can not well be perceiued, except first it be known what vaines, how many, from whence, and after what sort they do attayne to the matrix: therefore fyrst I will intreate of them, and then consequently of the Termes.

Three notable vains resorting to the matrix.

Vaynes then notable, which may bee perceiued by Anathomie to reach from seuerall partes of the great Vena Caua, or maister vaine, to the Matrix, and the partes thereof, be three, to whom for the more cleere distinct, and euident doctrine sake, I will giue three distinct and diuers names. The first shalbe named the bottome vaynes of the matrix. The second, the necke vaynes of the matrix. The third, the sharpe vaynes.

The bottome vaynes of the matrix.

The bottome vaynes be they, which proceed and take their beginning at the seede bringer vaynes, from whence they attaine to the bottome or sound of the matrix, there dilating themselfe brode in manifolde small slippes, nourishing the bodie of the matrix, as hath been sayde alredy in the end of the ninth Chapter.

The necke vaynes.

As touching the necke vaynes of the matrix, yee shall vnderstand, that in the forsayd ninth Chapter, I shewed you how that the great maister vaine, and the great arterie associate together, when they attaine about Os Sacrum, they beginne to deuide themselues in two

themselues in the inner face or superficie of the matrix, after an insensible and secrete priuie sort, and so fet to passe forth this blood, which as I haue sayd, is called the womans termes.

The cause of the ordinance of Tearmes.

The cause and reason why nature created this perpetuall course of termes in women, is this: Forasmuch as Almighty God hath so instituted, that women shou'd be conceiued, efformed, or fashioned, augmented, nourished, and brought to perfection. This could not bee done, vnlesse there were a commodious and conuenient place to this office assigned and destinate; whereof nature created the wombe or matrix to be the said receptacle and house of office, wherein she might at her leasure worke her diuine feats about the seed once conceiued.

Againe, it is not enough the seede to bee placed, vnlesse also it haue foode and nourishment, to the encrease and augmentation of the same, wherefore prudent Lady Nature full wisely hath prouided, that there should alwayes be prest and redy a continuall course and resort of blood in the vaynes of the matrix, as a very naturall course, spring, fountaine, or well, euermore redy to arrouse, water, and nourish the feature, so soone as it shall bee conceiued: yea, although the woman do neuer conceiue, other because she accompanieth not with man, other els for some other infirmitie, yet is there no fault in Nature, who hath prepared a place and foode to be at all times in a redinesse.

Which foode, although it be ordayned for this necessary purpose, yet when the purpose fayleth (as it dooth when there is no feature in the wombe to be fed therewith) it should be to the place but a burthen and vnprofitable loade, there to remayne or linger: wherefore then

then I say, at her set and prescript time she laboureth to cleare her selfe of it, and to expell it as superfluous & seruing to no vse. The which thing when she hath so done, yet vnto the said vaines of this continuall spring, resorteth of new againe other fresh blood, in the place of that that is departed, which by little and little cooling into them, in the wont circuit of time refilleth them, and then yet issueth againe, & so this continuall course dooth keepe alwayes in women, from their youth, till they come to about fifty yeeres of age, or little more or lesse, at what time naturally this spring dryeth away, which when it is gone, it is impossible for the woman to beare any mo children. For were the woman neuer so young and lustie, yet if she neuer had her termes (as some such there be) she shall neuer also haue children, albeit it may bee that she may conceiue, but the seede conceiued cannot proone, but melteth and issueth foorth againe for lacke of nutriment. Item yee shall note, that where as some write and say, that the womens termes follow the course of the Moone, so that in the full or in the wane of the Moone they should alwayes come: this is not true, for they haue them at one tyme and other in all seasons of the Moone. Againe, as they come not to all women after one sort, or at one season, so is the time of their durance not all one in euery woman, for in some they linger vppon them .v. .vi. .vii. yea viii. dayes at each terme, to their great effeoblishment, and strong paines in the backe: In some other commonly they passe not the space of three dayes at the vttermost, wherefore such sustaine little or no paynes at that time.

They that haue no termes cannot beare children.

To be short, all women (for the most part) which be

of very delicate and moyste complexions (as the sanguine chiefely be) haue greatest abundance of termes, and longer time doth it endure vppon them. And contrary, such as be drye and cholericke, other by nature, or labor and trauaile, and such that be of complexion cold, haue least store of termes, and lesse time do they endure vpon them. After what manner the feature conceyued, is fedde and nourished with this blood matter, (at other times of the termes) I will declare, when that I haue somewhat first shewed the nature of certaine causes wherein the Feature conceyued is wrapped and inuolued.

Of the three caules or wrappers wherein the Infant is lapped. Chap. XIIII.

The feure conceyued, is wrapped in three caules.

THe seede conceyued into the wombe or Matrix of the mother, anone it is amplected, clipped, and embraced of the inner face of the matrix, the mouth or port thereof in the meane while closed and shut exquisitely. The seede then when it hath been a certaine little space in the wombe, by the naturall heate, or rather by the inset and ingenite vertue of that place, is enuyroned and enclosed round with three diuers coates, caules, or wrappers, which in Latine they call Inuolucra.

The first caule.

The first and most immediate or neerest to the body of the conception, is a very thinne and cleere caule or skinne, which contayneth round about the whole feature, and yet is fastened to no part of the feature, but onely at the Nauell by certayne vaynes and Arteries, where-

whereof we will speake anon: this caule in Greeke is called Amnios, in Latine Agniua, because it is as delicate as Lambes be. The Midwiues commonly call it the coyfe or biggin of the childe, and some call it the childes shirt, the which also many times proceedeth alone with the childe, eyther vpon the childes head, or one of the armes or legges. And then the women reserue it as a thing that should betoken some great lucke to the childe in time to come, for they beleeue that euery childe hath not such a coyfe, because it doth appeare but seldome alone, vnaccompanied with other caules. Betweene this wrapper or coyfe, and the body of the Infant, is collected and gathered the yelowyshe sweate, which euaporeth continually from the skin of the Infant, whilest it is in the wombe.

The second wrapper or caule in Greeke is called Allantoides, in Latine Farciminosa, in English, these two termes doe signifie (haggaswise) because that it is fashioned much after the shape of the outwarde skinne or bagge of an haggasse pudding. The inner face and superficie of this caule is smoth and moyst, fastened to no part of the first wrapper, but onely at the Nauel of the childe, and contayneth also round about in his compasse and cauitie or hollownesse the whole childe, and the sayd first caule. The second wrapper.

Betweene this and the first caule, is gathered together all the store of vrine that the childe maketh during the time it is in the mothers wombe, wherein the industrie of nature is to be lauded, which so prouideth, that this pisse or vrine of the Infante should be expelled betweene these two caules, and not remaine about the body thereof, least with the accrimony and eager sharp- Where the vrine of the childe becommeth.

nelle hereof, it should endamage and greeue the tender body of the baby.

The third wrapper named Chorion.

The third wrapper of the feature is named Chorion of the Greekes, in Latine, secunde or secundina, in English ye may call it the Secundine: Albeit that in the second booke following, I do commonly vse to name the whole afterbirth the Secundine. And no doubt but that the auncients which gaue the name (of secunde, or secundina) to this wrapper, gaue the name of the whole to the part, for this terme (secunde, or secundina) is proper and most due to the afterbirth, the which afterbirth, is nothing els but an issuing foorth, and proceeding of these three wrappers or caules, together with such grosse excrements as haue been engendred and remayning in the wombe, during the time of conception, and that immediatly after the childe is first proceeded and come to light: for first issueth the Infante, and then secondly the forsaid afterbirth, and therefore it may be iustly called the second birth, or secundine.

This wrapper or caule then, dooth not vniuersally, and in euery part compasse and couer the Infante as the other two wrappers do, but onely the middle region, as it were from the vpper part of the waste, to the share of the Infante, so that it is compassed with this wrapper, as with a brode hoope ring, the latitude or breadth whereof, is commonly to bee esteemed about the breadth of vi. or viii. fingers, and so girdeth the childe round about the body thereof, as it were a brode girth or swadling band: but yet yee must not vnderstand, that it should touch immediatly the body of the Infante, for betweene this and the body thereof (as I haue declared before) be the forsayd two other caules

or

or wrappers, which generally incloseth rounde the whole corpes of the Infant, where as this hoope caule compasseth and coueroth but the middle region thereof onely.

The office and propertie of this wrapper is such: First the vtter face of it cleaueth and is affixed or basted very exactly to the inner face and walles of the matrix, by meanes of vnnumerable small vaynes and arteries, which at this time doe shewe themselues more clearely in the face of the Matrix then at any other time, the which also cleaue vnto this hoope caule, in euery part thereof, touching the same Matrix, so that the sayd hoope caule, and the inner side of the matrix, be basted very thicke together, by the immediate meanes of the said vaines and branches, euen much like as the body of the Iuy tree basketh and fastneth it selfe vnto the walles or trees, whereby it creepeth by many hearie fibres or small threeds. The office of the hoope caule.

This coniunction betweene the Matrix and the hoope caule, reacheth vniuersally so farre and so brode, as the latitude and longitude of the hoope caule dooth extende it selfe round about in the Matrix. And these foresayd vaynes and arteries, do not onely knit and vnite these two together, but also entreth into the substance of the hoope caule, at euery parte thereof. And within the sayd substance of the hoope caule, these manifold small branches meete and entermingle the one with the other, the vaynes with the vaynes, and Arteries with the Arteries, so that in their recountre and meeting, they produce bigger and bigger vaynes and Arteries (but fewer) till at the last all these become two great vaynes, and two great Arteries: The which

foure vessels from hence proceede together, passe and pearse through the other two caules spoken of before, and so entereth into the Nauell of the child, so that the three caules by the meanes hereof be attached, nayled, and fastened to the childes Nauel: and when they bee entred into the Nauell, the two vaynes degenerate in one, the which from this place mounteth vpwarde along the inner superficie of the belly, vntill it haue attained into the liuer, where it entering, deuideth it selfe againe into many slippes, so that no doubt the blood is carried through this Nauell vaine, from the vaines of the mothers Matrix, into the liuer of the childe, from whence againe it is attracted into all parts nourishable of the Infant.

Againe, the two Arteries passe from the Nauell downeward, the one along the right side of the childes bladder, the other along the left, till it attaine to the share Arteries whereof we spake before. Through these Arteries, liuely spirit and fresh ayre is deriued out of the mother into the child, wherewith the naturall heate of the childe is viuified and refreshed.

And these two Arteries, with the foresayd Nauill vaine, when the childe is borne, beginne to wither and drye, euery day more and more, and become much like a Harpe-string, without any holownesse or cauitie. Yet yee shall note that there is another vessell, which taketh his originall at the bottome, sounde, or vpper part of the childes bladder, and extendeth it selfe to the nauill of the Infante, through which it passeth, vntill it come betweene the first and the second caule without the childes body, where, by a priuie issue, deuised by nature for the same purpose, is expelled the vrine of the

Which way the child doth expell the vrine.

Infant

Infante, proceeding by this vrine vaine from the bladder, as partly was spoken of before, and that part of this vrine vaine which is within the body, when the childe is borne, dryeth and withereth away, as I said of the other.

The inner superficie or face of this Chorion, is very strongly affixed and fastned to the vtter superficie of the second caule, named Allantoides.

As for the batting that is betweene the Matrix and Chorion, many times it is weakened and effeebliſhed by reason of euill, flegmatick, or colleriche humors thereabout betweene the battings conceyued, which ouermuch abounding, do cloy the said batting vaines or stringes, whereby many times the one seuereth from the other before conuenient season, and so causeth abhorcement. The mouthes or speches of the vaines in the matrix, where it cleaueth to Chorion, be called in Latine Acetabula, and Cotiledones, for what cause or vpon what reason, is both needeleſſe and vnprofitable heere to be rehearsed. Againe, the substance of this Chorion is not thinne, like a skin, bladder, or caule: but of all other partes of the body, it may be most worthyly resembled to the spleane or melt in a man or beaste, the corpulency or thicknes wherof, is as much, or more, as the thickeneſſe of the thumbe, the colour swartiſhe blacke. Of which colour also the bloud therein contayned, is as the remaine and refuse of the purer, attract and drawne naturally of the Infante by the aboue named nauell vaine. So that (to be short) Chorion is the immediate receptacle and receiuer of all the vaynes and arteries, to be deduced from the Matrix to the childe, and the childe receiueth onely at his hand

The substance of Chorion.

the two vaynes and arteries, which by the way as they passe and pearse thorow the other two caules towards the childes Nauil, they send into each of the caules innumerable small eye vaynes and arteries, whereby the caules be sustayned and encreased also.

The termes then, which were wont at other tymes to sturre themselues in the Matrix veynes, and at certayne circuites to issue foorth, now when there is a feature, or childe in the same Matrix conceiued, they proceede no more foorth (as superfluous) but remaine, and bee reserued to the necessary nutriment of the feature and some part thereof reflueth and is reuerted to the womens brests, there to become milke, as shall be sayde in the next Chapter. And now hath nature her purpose wherefore she made and created this course of blood, as hath been written sufficiently in the Chapter before. But here yee shall note, that they be greatly deceiued, and abused, which call the Termes the womans purgation, or the cleansing of their blood, as who should say, that it were the refuse, drosse, and biler part of the other bloode remayning in the body naturally euery moneth sequestrate and separated from the purer, for the bility and euill qualitie therein comprehended: For vndoubtedly this blood is euen as pure and holsome, as all the rest of the blood in any part of the body els.

The termes be of so holesome blood as any other part in the body.

Is it to be thought, that nature would feede the tender and delicate Infant in the mothers wombe, with the refuse of the blood, or not rather with the purest of it? Yes and therefore because that she would that the pure blood comming from the Matrix vaines should be made yet purer, she suffereth not the same to enter imme-

immediately into the Infant, but first bleth another meane, & sendeth it into Chorion, or the hoope caule (as I haue sayde before) where truly it hath certaine circulation, and another digestion, whereby it is defecate, and clensed very exquisitely, by the diligencie of nature attenuated and fined, and so at the last sent forth into the Infant, leauing all the grosser part in the spungy body of the hoope caule. The child being in the womb, nourished of the purest blood.

Yet much more are to be detested and abhorred the shamefull lyes and slander that Plinie, Albertus Magnus de secretis mulierum, and diuers others moe haue written of the venemous and dangerous infective nature of the womans flowres or termes, the which all bee but dreames and plaine dotage. To rehearse their fond words here, were but losse of Inke and paper, wherefore let them passe, with their authors. Slanders of the Termes.

Which of the three Matrix vaynes containe the Termes, and how the Milke commeth to the womans brests. Chap. XV.

I Shewed you heere before, that to three different partes and regions of the Matrix, there resorted from three different partes of Vena caua, three sundry vaine slips. Now which of these slips should bring the blood (called the termes) into the Matrix, or from which of them the termes should proceede, it is hard clearely to discusse, but onely by likely coniectures. And yet it is a thing very necessary to bee knowen, for the readier aduertisement how medicines for that

that purpose should be applied in that place when neede should be, eyther to prouoke the Termes by some casualtie stopped, or els contrary to restrayne them immoderately flowing. For if the bottome baynes of the Matrix do conteyne onely the Termes, then should any medicine conueyed vnderneath profite nothing, except it be conueyed so farre vp, that it may attaine within the holownesse of the matrix, the which is very little when the woman is not with childe.

Againe, if the necke baynes of the matrix doe onely containe these termes, then needed medicines to bee applied no farther then to that place. As for the third Matrix baynes, there is none that doth once suspect the Termes to proceede from them: But many there be, which doe suppose the termes to issue both at the necke baines, and at the bottome baines also, but most notable at the necke baines, because (say they) that these baynes doe appeare more conspicuous and notable to the eyes, when a woman is cutt open, then doe the bottome baynes, which may be very shantly perceyued: wherefore they thinke that these necke baynes should be the greater stirrer of Termes.

Againe (say they) we see many times that after the woman is conceiued, yet doth there issue Termes till the thirde, or fourth, yea sometimes the fift moneth, which now at this time cannot proceede out of the matrix, for the port or mouth therof according to diuers authors opinions, is so closed after the seede conceyued, that the poynt of a needle cannot enter but by violence and force. Wherfore they conclude, that the termes at this time must needes spring out of the necke baines, and not out of the bottome baines.

To

To those I answer, that both at this time, and at all other times, the termes issue onely out of the bottom baines, and out of such of the neche baines as spread themselues onely within the Matrix, as may be seene in the figure. For, insomuch as Nature did create the course of Termes for no other cause, but onely to be a prest and ready foode at all times to the feature conceyued, to what purpose should the Termes in the necke baynes of the Matrix serue, where there can neuer be any conception, neither the seede there can remaine? And as concerning the issuing of the Termes after conception, I say, that the porte of the Matrix is neuer so exactly close, but that such a liquid thing as blood is, may thrill and coole out of it, yea although (as they say) the point of a needle cannot enter in thereat. For yee may see, that betweene the chines and chinkes of closely ioyned boordes, the point of a needle will not easily enter, yet water, or any other liquid thing, may passe through without let: and euen so is it in the Matrix.

And yet for all this, it dooth not follow that the seede should passe out thereat as well as the blood, for the seede is of a more fast, compact, and stedfast substance. And besides this, by that time that the seed hath beene but a day or two in the Matrix, it waxeth yet more stable and stedfast, by the naturall heate of the place, yea and is compassed with a thinne ryme, as a tender egge is vnder the shell, wherfore it will not so soone issue out of the matrix without great iniurie.

Here againe yee shall note the cause why that Phisitions doe counsell women which bee desirous to conceyue, and cannot for lubricitie, moystnesse, or waterishnesse

nesse of the Matrix (whereby the attractiue and attentiue power of the Matrix is debilitate and weakened) to take fumes and vapours vnderneath, or other medicines at the mouth, to drie the said humidities, immediately after the Termes be passed, and not vppon the comming of them: for if the woman should be conceyued vpon the comming of the said Termes, then would they commixe themselues with the seede, before the seede haue gotten yet any perfect ryme or caule, whereby the seede should be come the thinner, and be made fluy, and so to passe forth againe out of the Matrix, washed out with the Termes. But immediatly after that the Termes be passed, if the seede be conceiued, then shall it haue sufficient time to get a strong ryme or caule ouer it, before the Termes come againe.

And againe, whiles the little speckes or mouthes of the Matrix vaines be yet open, after the letting forth of the Termes, they shall be the more apte to cleaue and to ioyne themselues with the feature, by meanes of caules wherein the feature is inuolued, and chiefly of Chorion, named the hoope caule, as hath beene sufficiently said here before.

Yet when the seede hath beene three or foure weekes in the wombe, it is not of sufficient quantitie to consume into his nutriment all the blood that was wont to resort into the matrix vaines, wherefore the first, second, yea and third month, sometimes at the womens wont time of Termes, there issueth and sheweth some blood more or lesse: the more in them which were wont at other times to haue abundance of them, &c. And yee shall note, that when the childe is conceiued, and that the caule Chorion, is fastened and baked to the matrix by

by the vaines thereof, yet doe not all the vaines of the matrix attaine to the saade Chorion, but a certaine, so farre as Chorion doth reach: howbeit the larger that Chorion groweth with the childe, the moe vaynes doth he couer. Wherefore from those vaynes that be not yet affixed vnto Chorion, do the termees flow at this time: but when the childe beginneth once to come to a greater perfection and groweth, then is all the terme blood reserued in the Matrix, as little enough to satisfie the childe, and then also part thereof mounteth vp into the vbzelles, and becommeth milke, as shalbe sayde hereafter.

Yet againe to confirme mine oppinion, that the Termes doo only issue out of the vault of the Matrix: Ye shall vnderstand, that at sundry times I haue had two diuers women in cure, the one in London, and the other in Paris: Of which, the one by a fall of her horse, the other by a violent thrust and squat on the buttockes vpon the hard stones in the streete, being both neere the time of their purgation, chaunced also both of them into one manner of disease (that is to say) immediately here vpon their Termes did issue, and so continued dayly, to the one of them, the space of halfe a yeere, and to the other a whole yeere: so that after that time the Termes stayed againe, and issued no more dayly as before, but once in foure weekes, at what time they voyded great lumpes, cakes, or cloddes of blood, congealed together euen lyke the liuer of a beast. And in the meane time, betweene ech voyding of these lumpes of blood (which as I haue sayde came to passe once in foure weekes) euery day continually appeared and issued their white flowers (as they named it.)

Now

Now to declare the particuler occasions of this manner of voyding of the termes, ye shall vnderstande, that by the force of the fall and squat, the Matrix vaines brake, and that so much the more promptly, that they were the fuller of blood, and that neerer their time of purgation, vpon which bracke, the blood dayly issued after warde, whereby the vigour and kinde heate of the matrix, by little and little decreased and decayed, frigiditie and coldenesse succeded. By which occasion also the mouth or porte of the Matrix waxed the more contract and narrower: for colde closeth, knitteth, and congealeth. Hereto helpeth also not a little the great vse of colde binding medicines, which each of them did apply to this place, at the simple counsaile of ignorant persones.

The port then of the Matrix by this occasion closed and contracted, the blood wont alwayes dayly to proceede, remaineth within the Matrix, where as fast as it droppeth and cooleth out of the vaynes, it congealeth and cluddereth together, like as yee may see, that when a man is lett blood in a basen or other vessel, and that the blood stand still in it the space of v. or vi. houres, it will be concret and congealed in a cludder like a liuer, the watery part thereof swimming and flitting aboue vppon the face of it: and euen so is it of the blood, congealed in the matrix, so that when there is so much of this congealed blood, conceiued together in the sayd matrix that it cannot containe it any longer, then violently and perforce it issueth out together, with farre greater perill, danger, and dolour to the woman, then though she laboured with a childe.

The white flowers that issued, during the time that this

this blood gathered in the Matrix, was (no doubt) the very waterish part that fleeted when the blood congealed, for that water can neuer congeale as the bloode doth: wherefore euery day, as fast as the blood did congeale in the matrix, so fast also did the water seperate it selfe from the blood, and so issued.

Notwithstanding, I am not ignorant that the very white flowers in deede do proceade from the seede carriers, into the angles or corners of the Matrix, and so from thence out warde: the which disease also, men haue many times. And it commeth eyther of the abundance of the flegme in the body, or of the corruption and euill qualitie mixed in the seede, &c.

These examples, as I suppose, may be sufficient euidences, that the Termes spring alwayes from within the matrix, and not from any part of the necke thereof. Item, I haue seene diuers other women, in whom their termes stayed the space of vi. viii. and x. weekes, wherewith their bellyes haue increased and waxed bigger, so that they haue thought themselues to bee with childe: Notwithstanding, at the last haue voyded such lyke lumpes of blood, as I haue spoken of before, not without great perill and daunger to them in the voyding, wherewithall their bellies haue relanked and decreased againe. And thus I make an ende to talke any more of the nature and course of the Termes. And now will I declare somewhat of the conueyance and course of the mylke into the womans brests: for there is great affinitie, communitie, and familiarity betweene the Matrix and the brests, which naturally do perceiue and feele anone when the Matrix hath conceyued, and then begin they to waxe, and

to

to make redy their part, against the time that the Matrix hath all done her part, that is, against the childe be borne.

The milke which commeth to the brests, is engendred of the Termes (according to most mens opinions.) But to knowe which way the sayde Termes shoulde attaine from the Matrix to the brests, yee shall understand, that the vttermost and greatest vayne of the second diuision, spoken of in the xiii. Chapter, where it attayneth the hockle bone, redy to passe out of the hollownesse of the bellye into the thigh, before that it pearse the kell called peritoneum, it sendeth foorth a notable vayne branche, which from hence mounteth vpward alonge the bellie, betweene the right Muskle and the ouerthwart, till it come a little aboue the nauel, where the extreame or vpper end thereof deuideth it selfe into manifold little branches, meeting and entermingling them selues with the extreame little branches or slippes of an other like vayne, descending from the vppermost chestbone, downe along the inside of the chest, and the inside of the vpper parte of the bellye, vntill it meete with the foresayd mounting vayne, a little aboue the Nauill.

And yee shall note, that this vayne branche, proceeding from vena caua, at the highest chestbone downewarde alonge the inner side of the chest or brest, by the way as it passeth, it yeeldeth certayne little slippes, and small branches of it selfe, betweene the ribbes, into the brests. Wherefore the consent of all authours is, that by the meanes of these descending vayne braunches at both sides of the body, and the other ascending vayne branches on both sides of the belly, there should

be

be great communitie and fellowshippe betweene the brestes in women, and the matrix or the wombe.

For doubtlesse by common experience yee may see, that when the time of conception in woman is, and that by this meanes the Termes be stopped, then as the Termes doe diminish and ware lesse, so doth the milke in the brestes encrease and ware euery day more and more: as who might say, that the superfluity of blood, wont at other times to voide in the name of Termes, now at this time by the prudencie and prouision of Nature, is retained as no superfluitie, but rather a necessarie humour, reuerted and destinate an other way, that is to say, sent from the vaines of the Matrix, parte thereof vpwarde, by the forenamed ascending vayne branches, and at their hands againe receiued, and naturally attracted by the other descending brest vaynes, through whom it is carried into the brestes, where by new naturall circulations it is digested into white milke, being before red blood, ready now prepared to nourish the childe when nature shall send it into the world.

Againe, so long as the woman giueth sucke to the childe, and hath store of milke in her brestes, her termes be of very little or no quantitie. These bee euidences that there should be great familiarity betweene the matrix and the brestes, forsomuch as the ebbing of the one, is the flowing of the other: Wherefore Philitions, sometimes when the flowers issue more vehemently then needeth, they set boxin glasses vnder the brestes, meaning thereby, to reuert and returne vpwarde, the matter enclyned too much downewarde. The which practise how much it preuaileth, I will not heare dis-

pute. Yet in this matter to discusse the very verity, as neare as reason, and the knowledge of Anathomie will giue leaue, yee shall not vnderstand my sayings, that I should meane, that alwayes when the termes stop beneath, by any colde, thought, or other occasions, by and by the same blood to stye and mount vp into the brestes, and there to become milke: for the contrary hereof is daylye seene. For most commonly they in whome these termes doe stop for any other cause then conception, the superfluous blood retayned in the body and in the vaynes, wandring, causeth to the partie great headach, taketh away their stomacke, and engendreth diuers other inconueniences, neyther in the meane while is there any thing the more milke in the brests.

Wherefore yee may well say, that the cause of plenty of milke in the womans brests in the time of her being with childe, and much more afterwarde, commeth chiefely by a priuie naturall instinction, whereby it is giuen vnto the brestes at that time more then at any other, to drawe vnto it selfe greater aboundance of blood conuerting and altering the same, by the propertie of the place, into conuenient milke.

It is not a sufficient cause to replenish the brest (the Termes being by any occasion stopped beneath) but there must also concurre the attractiue power, inset in the brests, to drawe the said blood matter at other times of the Termes, without which attraction, bee the Termes neuer so long stopped, yet shall the brests be nothing the fuller. If it chaunce that this attractiue power halt, or be not able to attract sufficient matter to make milke vpon for the Infant, then Phisitions

are

are wont to helpe the debility of nature, with cupping glasses, set vpon or vnder the brests, or els with gentle attractiue emplasters applied to the same places.

And although that into the brestes do resort great store of other vaines, some descending from the vaines of the shoulders, & other some from the vaines passing by the arme holes, into the armes and handes, the which in moyson and notable bignesse, much surmount the quantitie of the aboue-named descending brest vaines, as it may appeare euidently in many women which haue these vaines appearing in the superficie of their brestes, immediately vnder the skinne, very conspicuous & sightfull: yet notwithstanding it is thought by strong coniectures, that the milke in the brestes should be engendred onely vpon the blood mounting from the aforesaid ascending Matrix vaines, and not vppon the blood contayned in the other vaines, how conspicuous soeuer they be, so that the blood in them comprehended, serueth onely to the nourishment of the substance of the brests themselues, and not to the maintenance of the milke.

To declare heere curiously the manner that nature vseth in circulating of the attracted blood, whereby alteration is made from one colour to another, would require a longer processe, the which for breuity we will omit at this time, with many other problemes, doubtes, and difficulties concerning the same. And so we make an end of this first booke.

The declaration by letters of the Figures following, wherein be set forth (to the eye), euery part in woman, mentioned in this booke before: which in the former printings hath beene corrupted, but now truely set forth.

The first Figure of the parts of women, with the declaration and caracters of the same.

IN this first Figure is set foorth the tronke or stocke of a womans body, layde on the ground, whose Peritoneum is opened with the muskles of the Abdomen, and turned ouer toward the inside, according to the vse of cutting, and afterward we haue cut away all the bowels or entrayles from Mesenterium, the straight entrayle being yet left in the body, with also the whole Misenterium, whose pannicles we haue here somwhat taken away, and set a portion from the other, that the nature of Mesenterium might come to light: but this present Figure is for this cause principally declared and set foorth that it might so shew the position of the Matrix or wombe, and the bladder, as in this woman it is seene, no part of the said Matrix or Wombe being mooued.

For here is as yet no pannicle pluckte away from the Matrix or wombe, but that all things are heere yet wholy seene, likewise as in women somewhat fat they do appeare to the cutter, the bowels being taken away. For women are so fat, that when they be vexed and killed with long sickneſſe, and become most leaneſt, then they shew no kinde of processe of vessels, vnleſſe

lesse the pannicles or thinne couerings be seperated asunder.

A.B.C.D. The inner face or part of the former seate of Peritoneum.

E.E. A part of Mesenterium, knitting the thinne entrailes to the backe.

F.F. Here is noted another pannicle of Mesenterium, plucked from the other, which we haue marked with G. and G. But both the pannicles do shew the order of the vessels of Mesenterium, and the order of the kernels put betweene the distributions of the vessels.

H.H. In this part of Mesenterium, the entrayle Colon was committed and set to, where it was nigheſt to the straight gut.

I. And in this part of Mesenterium, did consist and stand the beginning of the intrayle Colon, or his continuance with the thin intrayles, and also the blinde gut.

K. The straight gut being there cut off where Colon did end, which seate or place is right against the place of the knitting togeather of the hockle bone, with the lowest turning ioynt of the loynes.

L. The former seate of the bottome of the Matrix, from whence is nothing perceiued pluckt away.

M. The right stone or testicle in a woman.

N. The left stone of a woman, and the former parte of this is here entirely seene, although there bee of the right but a small portion perceiued, and it is for this cause that wee haue in such manner set foorth the right stone: for both the testicles are couered with a pannicle, which pannicle bringeth downe the seede vessels of a woman, which doe spring from Peritoneum: but we haue uncouered the left testicle of that pannicle

with the hand onely, without any knife, leauing the right as you see. For this pannicle doth not growe to the former seat of the testicle in any part thereof, but lyeth there onely.

O. A pannicle springing and growing forth from the right seate of Peritoneum, and committing the right testicle, with the seede vessels on this side, and those vessels which infolde the higher seate of the Matrix, to the backe, containing together the Matrix or wombe, and afterward with the pannicle of the other side, constituting the second coate of the Matrix.

P. This way in the foresaid pannicle, runne forth fleshy fibres or thinne skinnes, constituting the right Muskle of the Matrix, or Wombe.

Q.Q. With these characters, the pannicle of the left side is noted, which is correspondent and like to that pannicle which the aforesaid OO. did point to vs.

R.S. The former part of the necke of the matrix, couered as yet betweene R and S with that coate which the partes of Peritoneum offer vnto it, which bring forth vessels vnto it, and from it, and do knit it to Peritoneum: but the space being betweene R and S, doth shew the largenesse of the necke of the matrix: And the wrincles which are seene here, are they which the necke of the matrix falling into, it selfe not stretched forth againe, doth shew in the cutting.

T. The bladder, whose hinder part is here chiefely seene, for wee haue so cast our eye in the declaration and setting forth of this Figure, as though wee would principally beholde in the body being prostrate and laide a long, the hinder seate of the bladder, which looketh towarde the matrix: For if yee will suppose

and

and imagine this body of a woman, to bee set vpright, as that which next followeth, yee should thinke otherwise then the thing is, that the bottome of the Matrix is set foorth much hyghor then the bladder.

V. This is a portion of the Nauell, deliuered in the cutting from Peritoneum, and turned ouer togeather with the vessels seruing properly to the child.

X. A portion of a vaine going from the Nauell to the liuer.

Y. A way going from the highest seate or place of the bottome of the bladder, pertaining vnto the Nauell, and bringing from thence the vrine of the childe, betweene his second and the innermost infolder.

Kcc. & Shew two arteries creeping foorth hither from the Nauell by the sides of the bladder, and graft in, or continued in this place, to the branches of the great arterie, going principally to the holes of the bones aboue the priuie members.

The declaration of the second Figure of the members of women, and of the karacters of the same.

E haue heere taken away the skinne from the right teate of this present Figure, that the nature of the teates might (as nigh as may be) be set before the eyes, and afterwarde we haue cut away the ventricle with the bowels, and also Mesenterium, and the splene, leauing the straight entrale in this place vnmedled with, as well as we did in the Figure before. And moreouer, we haue,

as it were, taken away the vttermost coate which Peritoneum gaue vnto it, cutting away also all the pannicles, that the vessels carying forth the substance and matter of seede to the stones, and also the vessels carying away the seede from thence to the Matrix, should appeare and be seene. Also we haue turned ouer the bladder downewarde on the left side, likewise breaking the way or conduit which beareth forth the vrine to it from the right kydney, that the insertion of the wayes of bearing forth the vrine to the bladder might appeare, and that the bladder should not let the inspection or sight of the Matrix or wombe. Last of all, we haue cut away from this figure a portion of the bones aboue the priuie members, that the necke of the Matrix and of the bladder might the more commodiously be seene.

AA. Vaines running foorth oftentimes to the teates, from those wayes which are offered to the shin, which is brought ouer the height of the shoulder.

B. Vaines springing from those baynes which are led foorth by the arme hole to the hand.

C. The principall body of the teate.

DD. Karnels and fatnesse spread abroade euery where on the karnelly body, marked with C.

EFGH. The hinder outside or inside of the former seate of Peritoneum outwarde. For the former region of Peritoneum is heere bowed vpwarde and downewarde towarde the syde.

IK. Portions of Vaynes and also Arteries, creeping forth downward, vnder the brest bone from the throte.

L. The gybolyte or swelling seate of the liuer.

M. The holow part of the liuer is heere also somewhat seene

seene.

N. A small portion or peece of the Mayne going from the nauill to the liuer.

O. The stocke of vena porta is heere cut away, with the vessels brought vnto it.

P. The holowe vaine.

Q. The great Arterie.

R. The rootes of the Arteries going to the ventricle, the liuer, the spleane, the caule, and to the bowels.

S. The beginning of a vaine infolding the fat coate of the left kidney.

T. The vaine and arterie which bringeth the whayish humour to the right kidney.

V. The vayne and arterie which bringeth the whayish humour into the left kidney.

X. The beginning of the vayne going into the fat coate of the right kidney.

Y. The former seate of the right kidney.

Z. The former seate of the left kidney.

aa. The way that bringeth the vrine from the right kidney into the bladder, but at the nethermost a, is broken away but the portion that is left of this way, and is continued to the bladder, marked with b.

b. The way that carryeth foorth the vrine from the right kidney into the bladder.

cc. The way that carrieth forth the vrine from the left kidney into the bladder.

dd. The right seede vayne, whose beginning the higher d doth shew.

e. The seed vaine going to the left testicle.

f. The springing foorth of the Arteries of seede.

g. The right seede Arterie.

h. The

h. The left seede arterie.

ikl. The former part of the bottome of the Matrix, and i. sheweth the right blunt angle or corner of the sayd bottome, where k sheweth the left, but l sheweth the region or place of the matrix, where the mouth of his bottome consisteth, and where his neck beginneth.

m. This is the streight gut. And that I may the lesse burden both the sides of this figure with many letters, I will at this present affix the Karacters but on the one syde onely.

n. A portion of the vaine and Arterie of seede, which do goe to the vpper side of the bottome of the wombe.

o. Portion of the vaines and Arterie of seede going to the testicle, and there ioyning and going together, and constituting.

p. A body like the spire of a steeple, and this letter p. doth poynt vs the roote or fundation of this body, whereas the sayde roote or fundation is committed and ioyned to the testicle.

q. From that sayd body such vessels runne foorth into the tunicles, committing and ioyning the testicle to Peritoneum.

r. The former face or part of the testicle.

s. The beginning of the vessell which beareth forth the seede from the testicle into the Matrix.

tt. The bowings and turnings ouer againe of the vessell which beareth foorth the seede, which turnings the sayd vessell maketh round about the sides of the testicle.

v. The going foorth of the vessell which carieth forth the seede of the matrix.

xx. The neck of the Matrix.

y. Vessels

y. Vessels foulding in the lower seate of the bottome of the Matrix or Wombe, and the necke also of the same.

z. A vaine comming from those vessels to the bladder, which vessels doe folde and winde in the necke of the Matrix: and this karacter also noteth the insertion of the wayes of the vrine.

μβ. The hinder seate of the bottome of the bladder.

γ. The muskle of the necke of the bladder.

δ. In this seate, the necke of the bladder is implanted into the necke of the matrix.

ε. Small skinnie portions of flesh, of the necke of the mouth, or opening of the Wombe or Matrix, and the small hillockes of the Matrix, with the mouth or opening of the necke thereof, neede here no speciall declaration with karacters.

ζ. The roote of the Artery, going into the lowest part of Mesenterium.

α. Vessels which doe ascend and rise vpwarde to the muskles of the Abdomen, from the vaines and Arteries which go into the legge.

The declaration of the Karacters of the thirde Figure of Women.

THis present figure sheweth the matrix or wombe, with the thinne couerings, which doe binde it to Peritoneum, cut foorth from the body, and the necke thereof, is here so folded togeather, and turned ouer, that the mouth or opening of the bottome of the Matrix dooth heere manifestly shew it selfe,

selfe. And we haue likewise so opened the bottome and the necke of the bladder, that the holownesse of the same, with the insertion of the wayes of vrine, are here manifestly seene.

A. The former face of the bottome of the Matrix, being not yet vncouered of any pannicle.

B.B. The necke of the Matrix.

C. A part of the bottome of the Matrix, swelling forth into the vpper seate of the necke of the Matrix, in maner of a kernell.

D. The mouth of the bottome of the Matrix.

E.E. A pannicle knitting the Matrix to Peritoneum, and containing his vessels.

F. The left testicle of the matrix.

G. The vaine and artery of seede.

H. Portion of the seede vaine and artery, comming to the vpper seate of the bottome of the Matrix.

I. A portion of the seede vayne and artery comming to the testicle.

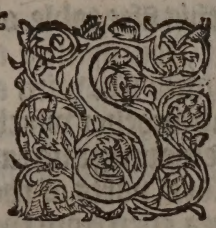
K The vessell carrying the seede from the testicle into the Matrix.

L. The holownesse of the bladder.

M. The insertion of the wayes of the vrine.

N. Here hangeth forth a little peece of the wayes of the vrine.

The declaration of the Karacters of the fourth table or figure of Women.



ς Small branches running forth into the pannicle, where they are committed and ioyned to Peritoneum.

ι A portion of the vaine and arterie going into the testicle, falling to the vpper seate of the bottome of the Matrix.

μ The commixion and going together of the seede vaine & arterie, that is like the spire of a steeple, which we liken to the braded vaynes, called varices.

λ The left testicle.

μμ The vessell carying forth the seede from the testicle into the Matrix.

υ The blunt angle or corner of the bottome of the Matrix, in whom the vessell that bringeth foorth the seede attempteth his insertion.

ε In this seate the bottome of the matrix is ended into the necke thereof, and in this region or place is the beginning of the mouth or opening place thereof.

ςτυ The neche of the Matrix or Wombe.

ς Here the necke of the bladder is brought forth into the necke of the matrix, and there endeth.

ε Those are vessels infolding the nether seate of the bottome of the matrix, and also his neck.

ττ The swelling brimmes at the mouth of the neck of the matrix.

υυ The wayes that bring the brine from the raynes into the bladder.

The

The declaration of the Karacters of the v. vi. vii. and viii. Figures.

E haue now diuided this fifte table of the wombe or Matrix, contayning a male childe on the former side with a long section or cut, and another which are ouerthwart slyt, remouing and taking away, into the sides, parts of the coates of the bottome of the Matrix, yea, euen from the vttermost infolders of the childe.

ABCD. The inner side of the saide infolder of the matrix, which before the section was brought about and couered with the infolders of the childe.

EE. The vtter side of the Matrix, and the higher E noteth the top or the right angle or corner of the Matrix, brought forth vpward and toward the right side, more then towarde the left, because it is a man childe which is in the Wombe.

F. The first or the vttermost infolder of the childe.

GG. The second infolder of the childe is here also a great part seene.

H. A part of the necke of the Matrix, to whom in the other side we haue left growing to it a vaine and an artery, which is principally distributed into the lower seate of the bottome of the Matrix.

I Here is also yet left the right testicle, that the situation of it might be seene and perceiued in women being with childe.

The

The sixt Table or figure sheweth the infolders of the childe, taken whole away from the Matrix, and not broken.

K The vttermost infolder of the childe.

LL. The second infolder of the childe, which forsomuch as it is transpernant in manner of a pannicle, it suffereth the childe (bewrapt within this third infolder) in it somewhat to be seene.

Of the seuenth Figure.

IN the seuenth Table we haue diuided the vtter and the second infolder of the childe, with a long section or cut, and we haue heere expressed and shewed forth both the sayd infolders, taken away from the third infolder, and the third infolder also yet whole.

MM. The third or the inmost infolder of the childe, which because it is so thinne that one may easily see through it, the forme of the childe lying therein, somewhat sheweth himselfe to the eyes.

N. The proceeding or order of Vaines and Arteries, going to the Nauell from the first infolder of the childe,

OPOP. The second infolder of the childe.

And OO shewe his inside, where PP sheweth his vtter syde.

QR. The first infolder of the childe, where Q. noteth the outside, and R the inside, but the proceeding and order of the vessels by the second and third infolder, are perfectly knowne without any helpe of the characters.

What

What is shewed in the eight Figure.

THE eight Table or figure expresseth the childe deliuered from al his coates, as it sheweth him lying, by the wonderfull prouidence of nature, not as the common opinion of the vulgar sort of writers affirmeth, but as you may heere see in these figures, and so doth it lie in the middest of the wombe. For it is most vntrue, that the child doth lie in the wombe round, like as it were bowed, so that the knees should touch to the face, but as he is set here in the viii. figure. And obseruing this true situation of him, you shall finde commonly none other situation of the childe, nor ioyning of any ioynt of him therein, then is here expressed.

But in this figure *M M N O P O P Q R.* doe note the same as in the seuenth Table, saue *M* and *M* do shew the inside, or inner part of the third infolder. But *S* sheweth heere priuately the going foorth of the vessels of the Nauell, which is betweene the Nauell and the ioyning together of the vessels with the third infolder, which is also brought foorth with a great space betweene the shewing, where bee certaine (as it were) knottes or swellings, according to the number of the which knots more or lesse Midwifes foolishly do profesie eyther few or many children to the woman, which of the learned men is taken but for a very fantasie, and worthy of reprehension. And moreouer, when the childe commeth forth (as it chaunceth sometimes) hauing that about his necke, they say that it is the same childes destiny to be hanged, with many other foolish conceites, rather to be laughed at, then to be beleeued.

The

The declaration of the Karacters of the ninth Figure of women.

THe ninth figure sheweth the Matrix cut foorth of the body, being of that bignesse as it was seene taken foorth of a woman at the last Anathomy which I did see at the vniuersity of Padua in Italye. And moreouer we haue so diuided and cut a sunder the bottome of the Matrix by the middle, that the concauitie and holow bought within the same might be perceiued, and the thicke substance also of both the coates of the Matrix, in women when they be with childe.

AABB. The concauity and holow bought of the bottome of the Matrix.

CD. A line somewhat after the manner of a seame, called in Latine Scortum, which doeth belong to the place wherin the testicle doth lye, which swelleth somewhat foorth into the bought of the bottome of the matrix.

EE. The thicknes of the inner and proper coate of the bottome of the Matrix.

FF. A portion of the innermer bottom of the Matrix, swelling foorth downeward from the higher seat of the Matrix, into the holownes and bought of the bottom.

GG. The beginning of the necke or opening place of the bottome of the Matrix.

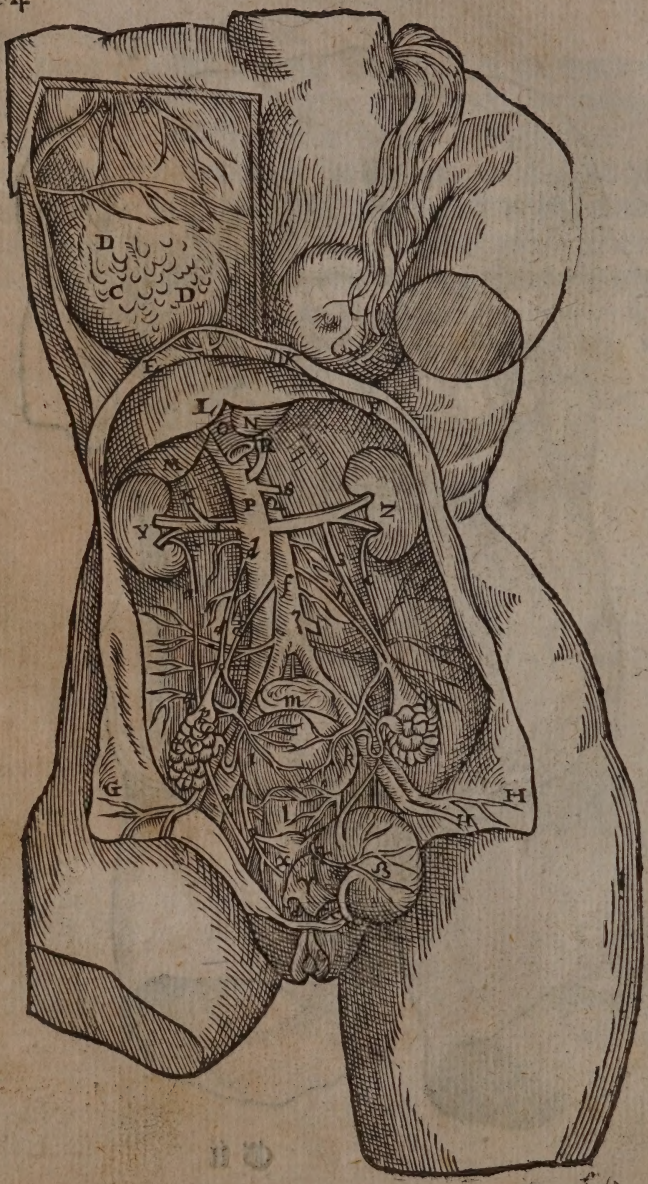
HH. The second or vttermer infolder of the bottome of the Matrix, descended from Peritoneum.

II. Here we haue reserued a portion on both the sides of the thin couerings, descended from Peritoneum, and

conteyning the Matrix.
K Here is also seene the substance of the neche of the Matrix, because the cutting, wherewith we deuided the bottom of the Matrix, was begun at this place.
L. A part of the neche of the bladder, implanted into the neche of the Matrix, casting forth into it the vrine. The swelling parts of Abdomen, and whatsoeuer is els to be considered thereof, they may be sufficiently knowne without direction of Karacters.

The end of the first booke.

I.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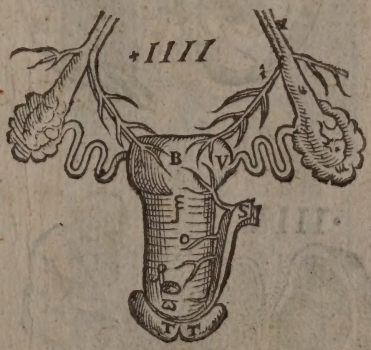

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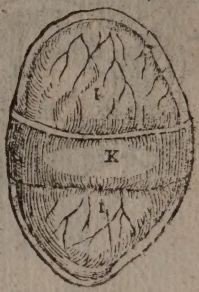

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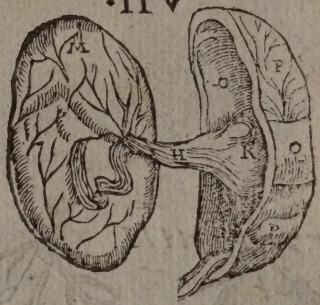


IIII

IX.

A
B
C
D

The second Booke of the birth of Man.

Of the time of byrth. And which is called naturall, or vnnaturall. Chap. I.

IN the first booke we haue sufficiently set forth and described the manner, situation, and forme of the Matrix wherein man is conceiued, with diuers other matters appending and concerning the better vnderstanding of the same. And now here in this second booke, we will declare the maner of the quitting & deliuerance of the Infant out of the mothers wombe, with other things thereto appertaining. And first here in this Chapter we will declare the tokens and signes, wherby yee may perceiue whether the time of labour be neere, or not: For when the houre of labour approcheth neere, these signes following euermore proceede and come before.

First certaine dolors and paines begin to growe about the guttes, the nauill, and in the raynes of the back, and likewise about the thighes, and the other places being neere to the priuie parts, which likewise then beginneth to swell and to burne, and to expell humors, so that it giueth a plaine and euident token that the labour is neere.

But yee shall note, that there is two manner of birthes, the one called naturall, the other not naturall. Naturall birth is, when the childe is borne both in due season, and also in due fashion.

The due season is most commonly after the ninth month, or about fortie weekes after the conception, although

though some be deliuered somtimes in the seuenth moneth, and the childe proueth very well. But such as are borne in the eyght moneth, either they be dead before the birth, or els liue not long after.

The due fashion of byrth is this: first the head commeth forward, then followeth the necke and shoulders, the armes with the hands lying close to the body toward the feete, the face and forepart of the child being towards the face and forepart of the mother, as it appeareth in the first of the byrth Figures. For as hath beene said already in the first Booke, before the time of deliuerance, the childe lyeth in the mothers wombe the head vpward, and the feete downeward, but when it should be deliuered it is turned cleane contrarie, the head downeward, the feete vpward, and the face towards the mothers belly, and that if the birth be naturall. Another thing also is this, that if the birth be naturall, the deliuerance is easie, without long tarying or looking for it.

The birth not naturall is, when the mother is deliuered before her time, or out of due season, or after any other fashion then is here spoken of before: as when both the legges proceede first, or one alone, with both the hands vp, or both downe, either els the one vp and the other downe, and diuers otherwise, as shalbe hereafter more clearly declared.

Of

Of easie and vneasie, difficult, or dolorous deliuerance, and the causes of it: with the signes how to know and foresee the same. Chap. II.

VEry many be the perils, dangers, and thronges, which chaunce to women in their labour, which also ensue and come in diuers wayes, and for diuers causes, such as I shall here declare.

First when the woman that laboureth is conceiued ouer young, as before xii. or xv. yeeres of age (which chaunceth sometime, though not very often) and that the passage be ouer angust, streate, or narrowe, other naturally, or els for some disease and infirmitie, which may happen about that part, as apostumes, pushes, pyles, or blisters, and such other. Through the which causes, nature cannot (but with great dolor and paine) open and dilate it selfe, to the expelling and deliuerance of the childe. And sometime the bellie or bladder, or other intrailes beeing about the Matrix or Wombe, be also apostumate and blistered, which being greeued, the Matrix or Wombe likewise for vicinitie and neighbourhead is greeued with them, and that hindereth greatly the deliuerance. Also sometime in the fundement are hemorrhodes, or pyles, and other pushes, chappings or chines, which cause great paine. Also hardnesse and difficulty or binding of the bellie, which things for the greefe and paine that ensueth of them, causeth the woman to haue little power to helpe herselfe in her labour.

Further-

Furthermore, if the partie be weake and of feeble complexion, or of nature very colde, or too young, or very aged, or exceeding grosse and fat, or contrarywise too spare and leane, or that she neuer had childe before, or that she be ouer timorous and fearefull, diuers, wayward, or such a one that will not be ruled, remouing her selfe from one place to another, all such things causeth the labour to be much more painefull, cruell, and dolorous, then it would otherwise be. Also yee must vnderstand, that generally the birth of man childe is easier then the birth of the woman childe.

Item, if the childe be of a fuller and greater groweth, then that it may easily passe that narrow passage, or contrarywise, if it bee so faint, weake and tender, that it cannot turne it selfe, or dooth it very slowly, or if the woman haue two Children at once, other els that it, with the which she laboureth be a monster, as for example, if it hath but one bodye and two heads, as appeareth in the xviii. of the birth figures, such as of late was seene in the dominion of Werdenbergh.

Againe, when it proceedeth not in due time, or after due fashion, as when it commeth forth with both feete or both knees together, or els with one foote onely, or with both feete downewardes, and both handes vpwards, other els (the which is most perillous) sidelong, arselong, or backlong, other els (hauing two at a birth) both proceede with their feet first, or one with his feet, and the other with his head, by those and diuers other wayes the woman sustaineth great dolor, paine, and anguish.

Item, if the woman suffer abortement, that is to say,

say, bring forth her childe in the iiii. or v. moneth after the conception, which is before the due time, in this case it shalbe great paine to her, for so much as in that time, the porte of the wombe is so firmely and strongly enclosed, that vnneath the point of a needle may enter in at it.

Also if the child be dead in the mothers belly, it is a very perillous thing, forsomuch as it cannot bee easily turned, neither can it weld or helpe it selfe to come forth: or if the child be sicke or weakened, so that it cannot for feeblenesse helpe it selfe. The which thing may be foreseene and knowne by these tokens: if the woman with child haue been long sicke before her labour, if she haue bin sore lasked, if after her conception she haue had daily and vnwontly her flowres, if straight after one moneth vpon the conception her brestes yeeld any milke, if the child stir not, ne moue at such time as is conuenient for it, these be arguments and tokens that it should be very weake. By what tokens ye shall know it is dead, I shall shew you hereafter.

To know whether the childe be weake in the mothers belly.

Also there is great perill in labouring, when the secundine or latter byrth is ouerfirme or strong, and will not soone riue or breake asunder, so that the child may haue his easie comming forth. And contrariwise when it is ouerweake, slender, or thinne, so that it breaketh asunder before that the childe bee turned, or apt to issue forth, for then the humors which are collect and gathered together about this secundine or second birth, passe away sooner then they should doe, and the byrth shall lacke his due humidities and moystures which should cause it the easier to proceede, and with lesse payne.

Perill in the secundine.

The birth also is hindered by ouermuch cold, or ouermuch

uermuch heate: for in ouermuch colde, the passage and all other pores of the labouring woman be coarcted and made more narower then they would otherwise be. Likewise ouermuch heate debiliteth, weakeneth, and fainteth both the woman and the childe, so that neither of them in that case can well weeld or helpe themselues for faintnesse.

And further, if the woman haue vsed to eate commonly such meate or fruites which doe exicate or drye, and constraine or binde, as Medlers, Chestnuts, and all sowre fruits, as Crabbes, Chokeperes, Quinces, and such other, with ouermuch vse of Uergeus, and such like sowre sauces, with Ryse, Well, and many other things: all this shall greatly hinder the byrth.

Also the vse of colde bathes after the fifth moneth following the conception, or to bathe in such water where Alome is, Iron, or Salt, or any such things which doe coarct and constraine, or if she haue been oftentimes heauie and mourning, or ill at ease, or if she haue been kept ouer hungrie and thirstie, or haue vsed ouermuch watch and walking: either if she vsed a little before her labour, things of great odour, smell or sauour, for such things (in many mens opinions) attract and draw vpward the mother or Matrix, the which is great hinderance to the byrth.

Also, if the woman feele paine onely in the backe, and aboue the nauell, and not vnder, it is a signe of hard labour: likewise if she were wont in times passed to be deliuered with great paine, is an euidence and likelyhood of great labour alwayes in the birth.

Tokens of easie deliuerance.

Now signes and tokens of an expedite and easie deliuerance, be such as be contrary to all those that haue beene

been rehearsed before. As for example, when the woman hath been wont in times passed easily to be deliuered, and that in her labour she feele but little throng or dolor, or though she haue great paines, yet they remaine not still in the vpper partes, but descend alwaies downewardes to the neather partes, or bottom of the belly. And to be short, in all painefull and troublesome labours, these signes betoken and signifie good speede and lucke in the labour: vnquietnesse, much stirring of the childe in the mothers belly, all the thronges and paines tumbling in the fore-part of the bottome of the belly, the woman strong and mighty of nature, such as can well and strongly helpe her selfe to the deliuerance of the byrth.

And againe, euill signes be those, when she sweateth colde sweate, and that her pulses beate and labour ouer sore, and that she her selfe in the labouring faint and sowne: these be vnluckie and mortall signes.

How a Woman with childe shall vse her selfe, and what remedies be for them that haue hard labour. Chap. III.

TO succour and helpe them that are in such difficult perill of labour, as we haue spoken of before, yee must obserue, keepe, and marke those things that we shall (by the grace of God) shew you in this Chapter following.

How the labour may be made more easie.

First the woman with childe must keepe two dyets, the one a moneth before her labour, the other in the very

very labouring. And aboue all things she must eschue and forbeare all such occasions which may hinder the byrth, to the vttermost of her power, the which occasions we rehearsed in the Chapter before. But if there bee any such thing which can not bee auoyded, for so much as it commeth by nature, or by long continuance and custome, in this case yet yee shall vse some such remedies, the which may somewhat allwage it, mollifie it, or make it more easie or tollerable, so that it hinder the byrth so much the lesse.

But if it so bee, that any infirmitie, or disease, swelling, or other apostumation chaunce about the mother or the priuie part, or about the bellicke or bladder, as the stone, the strangury, and such like, the which things may cause such straitnes and coarctation, that vnneath without great and horrible paine the partie can be deliuered or discharged: In these cases it behoueth such things to be looked vnto, and cured, before the time of labour commeth, by the aduise of some expert Surgion.

Also if the woman be ouermuch constipate or bound, most commonly she must vse, the moneth before her labour, such things the which may lenifie, mollifie dissolue, and lose the belly, as apples fryed with suger, taken fasting in the morning, and after that a draught of pure wine alone, or els tempered with the iuyce of sweete and very ripe apples.

Also to eate figges in the morning fasting, and at night, loseth well the belly. If these profit not, Cassia fistula taken iii. or iiii. drammes one halfe howre before dinner, shall lose the belly without perill.

Againe

Againe, in this case she must refraine from all such thinges as doe harden, restraine, and constipate, as meates broyled or roasted, and Rice, hard egges, beefe, chestnuts, and all sowre fruites, and such like.

Also if farther necessity require, shee may receiue a glister, but it must be very gentle and easie, made of a pynte of the broath of a chicken, or other tender flesh, thereto putting so much course Suger, or hony, as may make it reasonably sweet, and halfe a sponefull of white salt. Or for the poore woman may bee made a glister of a pynte of water, wherein hath been sod mallowes, or Holyoke, with Hony and Salt, as before. She may vse also some other easie and temperate purgation, to mollifie and loose her withall, as Mercury sodden with flesh in pottage, and diuers such other, or els a suppositer tempered with Sope, Larde, or the yolkes of Egges. Things to loose the belly.

And if it chaunce that (the labour drawing neere) she ware faint or sickly, then must yee comfort her with good comfortable meate, drinke, holesome and noble electuaryes, and in this time must shee doe all such thinges the which can make her apt and sufficient to her labour, and to vse such things the which may lare, open, and mollifie the nature of the passage, so that the byrth may the more freely proceede, and that chiefely in the younger women. The elder women, for because that those partes in them be somewhat dryer, and harder, therefore they must vse hoat and moyste things, which haue propertye to lenifie and souple, and that both in meate and drinke, and also in outwarde fomentations, bathings, suppositories, and annoyntments. Wherewith to comfort the woman in her labour.

Ointments p souple. Annointmentes wherewith yee may souple the priuie place, be these, Hens grece, Duckes grece, Goose grece, also oyle Oliue, Linceede oyle, the oyle of the Fenegreke, or the viscosite of holioke, and such other: and for drinke, let her vse good rype wine mixed with water. Also there must be a consideration in the dieting of the woman, that she maye vse such things the which may moysten her, and not make her fat. Contrariwise, let her auoyde such things the which should excicate, drye, constraine, or coarct her, and that all the moneth before her labour. But about ten dayes before the time (if she feele any paine or griefe) let her vse euery day to wash or bath her with warme water, in the which also that she tary not ouer long in bathing, for weakning of her, and therein let her stand, so that the water come aboue the Nauel a little, and also seeth in the water, Malowes. Holioke, Camomell, Mercurye, Maydenhaire, Lineseede, Fenegreke seede, and such other thinges which haue vertue to mollifie and supple. And if it be so, that for weakenesse of the body she may not indure this bathing in warme water, then with a spunge or other cloth dipped in the forsaid bath, let her sokingly wash her feete, her thighes, and her priuie partes, the which thinges shall greatly profit her. But in such time beware yee come not in the common hotte houses, for they would cause you to be feeble and faint, which were ill in this case.

Bathes to lose and gently to open the body.

And when yee are thus bathed or washed, then shall it be very conuenient for you to anoint with the forsaid greces and oyles, your bache, belly, nauell, sydes, and such places as are neare to the priuie partes. Furthermore it shall be greatly profitable for her, to conuey in

Annointments to supple.

ward

ward into the priuie parte these foresayd oyles or greces, with a spunge, or other thing made for the purpose, she lying vpright, the middest of her body most hyest, so that it may the better remayne within her, and that chiefely if the Matrix be dry, other els the partie very leane and spare.

It shall be also very profitable for her to suffume the neather places with Muske, Amber, Gallia Muscata, which put on embers, yeelde a goodly sauour, by the which the neather places open themselfe, and drawe downeward.

Also as I sayd before, thee must take good heede to her dyet, that thee take thinges the which may comfort and strengthen the body, feeding not ouermuch of any thing, and to drinke pleasant and well sauouring wine, or other drinke, also moderately to exercise the body in doing some thing, stirring, mouing, going, or standing, more then otherwise she was wonte to do, these things further the byrth, and make it the easier. And this is the manner of dyet, the which wee aduise the woman to keepe the moneth before her labour, or longer. Sweete fumes.

Another dyet there is, the which she ought to obserue in the time of labour, when the stormes and throngs beginne to come on, and the humours which yet hytherto haue remained about the Matrix or Mother collected, nowe beginne to flowe foorth: and this manner of dyet consisteth in two sortes. First, that such thinges be procured and had in readinesse, which may cause the byrth or labour to bee very easie. Secondlye, to withstande, defende, and to put away (so neare as may bee) the instant What is to be done when the time of labour is come,

and present dolours. And as touching this point, it shall be very profitable for her, for the space of an houre to sit still, then (rysing againe) to goe vp and downe a payre of stayres, crying and reaching so loud as she can, so to stir her selfe.

And also it shall be very good for a time, to retaine and keepe in her breath, for because that through that meanes, the guttes and entrailes be thrust together, and depressed downeward. And it shall be very good to receiue some medicine to prouoke the byrth, of the which we will speake more hereafter.

Now when the woman perceiueth the Matrix or Mother to ware lare or loose, and to bee dissolued, and that the humors issue foorth in great plentie, then shall it bee meete for her to sit downe, leaning backeward, in manner vpright: For which purpose in some regions (as in Fraunce and Germanie) the Midwiues haue stooles for the nonce, which being but lowe, and not high from the ground, be made so compasse-wise and caue or hollowe in the middes, that that may be receiued from vnderneath which is looked for, and the backe of the stoole leaning backward, receiueth the backe of the woman. The fashion of the which stoole, is set in the beginning of the birth figures hereafter.

Of the Midwiues stoole.

And when the time of labour is come, in the same stoole ought to be put many clothes or cloutes in the backe of it, the which the Midwife may remoue from one side to another, according as necessitie shall require. The Midwife her selfe shal sit before the labouring woman, and shal diligently obserue and waite how much, and after what meanes the childe stirreth it selfe: also

shall

shall with her handes, first annoynted with the oyle of Almondes, or the Oyle of white Lillies, rule and direct euery thing as shall seeme best.

Also the Midwife must instruct and comfort the party, not onely refreshing her with good meate and drinke, but also with sweete words, giuing her good hope of a speedefull deliueraunce, encouraging and enstomaking her to patience and tollerance, bidding her to holde in her breath so much as shee may, also striking gently with her hands her belly aboue the Nauell, for that helpeth to depresse the birth downeward. The Midwife must giue comfortable words to the party trauailing.

But if the woman bee any thing grosse, fatte, or fleshye, it shalbe best for her to lye groueling, for by that meanes the Matrix is thrust and depressed downewarde, annoynting also the priuie partes with the oyle of white Lillies. And if necessity require it, let not the Midwife be afrayde, ne ashamed to handle the places, and to relaxe and lose the straightes (for so much as shall lye in her) for that shall helpe well to the more expedite and quicke labour.

But this must the Midwife aboue all thinges take heede of, that she compell not the woman to labour before the byrth come forwarde, and shew it selfe: For before that tyme, all labour is in vayne, labour as much as yee list. And in this case many times it commeth to passe, that the party hath labored so sore before the time, that when shee should labour indeede, her might and strength is spent before in vaine, so that she is not now able to helpe her selfe, and that is a perillous case.

Furthermore, when the Secundine or second byrth (in the which the byrth is wrapped and contayned) dooth once appeare, then may yee know that the labour

is at hand, wherefore if the same secundine breake not of his owne kinde, it shall be the Midwiues part and office, with her nayles easily and gentelly to breake and rent it, or if that may not conuenientely be done, then rayse vp betweene your fingers a peece of it, and cut it off with a paire of sheares, or sharpe knife, but so that yee hurt not the birth with the cut. This done, by and by ensueth consequently the fluxe and flowe of humors, of the which I spake before, and then next followeth immediately the birth.

But if it so chaunce that the Secundine should be cut by the Midwife, and all the watery parte issued and spent before due time and necessity should require it, so that the priuie passage be left exicate and dry, the birth not yet appearing, by this meanes the labour should be hindred and letted. In this case yee shall annoynt and molifie that priuie passage with the Oyle of white Lillies, or some of the greeces spoken of before, first warmed, and so conueyed into the priuie partes, the which thinges will cause the waye to bee slippery, supple, and easie for the byrth to passe, But chiefely in these difficulties should profit the white of an egge, togeather with the yolke powred into the same place, which should cause it to bee most slippery and slyding, and supply the roome of the naturall humidities spent before.

The head proceeding first.

And if it be so, that the birth be of a great growth, and the head sticke in the comming forth, then must the Midwife helpe all that shee may, with her hand first annoynted with some oyle, opening and enlarging the way, that the issue may be the freer. Likewise must be done if she beare two children at once. And all this is spoken

spoken of the naturall byrth, when that first proceedeth the head, and then the rest of the body ordinately, as yee may see in the first of the figures following.

ii. But when the byrth commeth not naturally, then must the Midwife do all her diligence and payne (if it may be possible) to turne the byrth tenderly with her annoynted handes, so that it may bee reduced againe to a naturall byrth. As for example: Sometime it chaunceth the child to come the legges and both armes and hands downeward, close to the sides, first forth, as appeareth in the second of the byrth figures. In this case the Midwife must doe all her paine with tender handling and annointing to receiue forth the child, the legges being still close together, and the handes likewise remayning, as appeareth in the sayde second figure. The ii. figure. The legs and both handes downe, proceeding first.

Howbeit, it were farre better (if it may be done by any possible wayes or means) that the Midwife should turne these legges comming first forth, vpwardes againe by the bellyparde, so that the head might descend downeward by the backe part of the wombe, for then naturally againe and without perill might it proceede and come forth as the first.

iii. Againe sometime the byrth commeth forth with both legs and feet first, the hands being lifted vp aboue the head of the childe, and this is the perilouſt manner of byrth that is, as appeareth in the iii. of the byrth figures. And here must the Midwife do what she may to turne the byrth (if it may be possible) to the first figure, and if it will not be, then reduce the hands of it downe to the sides, and so to reduce it into the second figure. But if this also will not be, then receiue the feete as they The iii. figure.

come forth, and bind them with some fayre linnen cloth, and so tenderly and very softly lose out the byrth till all be come forth, and this is a very ieopardous labour.

The iiii. figure. iiii. Also sometime the byrth commeth foorth with one foote only, the other being lyft vpward, as appereth in the fourth figure. And in this case it behooueth the labouring woman to lay her vpright vpon her backe, holding vp her thighes and belly, so that her head bee the lower part of her body, then let the Midwife with her hand returne in againe the foote that commeth out first, in as tender manner as may be, and warne the woman that laboureth to stir and moue her selfe, so that by the moouing and stirring, the birth may be turned the head downeward, and so to make a naturall birth of it, and then to set the woman in the stoole againe, and to do as yee did in the first figure. But if it be so that notwithstanding the mothers stirring and moouing, the byrth do not turne, then must the Midwife with her hand softly fetch out the other leg which remained behinde, euermore taking heed of this, that by handling of the childe she do not remoouue ne set out of their place the two hands hanging downeward toward the feete.

The v. figure. v. Likewise sometime it commeth to passe, that the side of the child commeth forward, as appeareth in the v. figure, and then must the Midwife do so, that it may be returned to his naturall fashion, and so to come forth.

The vi. figure. vi. Also sometime the child commeth foorth the feete forward, the legs being abroad, as in the vi. figure, and then must the Midwife see that the feete and legges may be ioyned together, and so come forth, euermore regarding the hands, as I warned you before.

The vii. figure. vii. If it come with one of the knees or both forward,

ward, as in the vii. figure, then must the Midwife put vp the birth, till such time as the legges and feete come right forth, and then do as afore.

viii. When the child commeth headlong, one of the hands comming out and appearing before, as in the viii. figure, then let the birth proceed no farther, but let the Midwife put in her hand, and tenderly by the shoulders thrust in the byrth againe, so that the hand may bee resetteled in his place, and the birth to come forth ordinately and naturally, as in the first figure: But if by this meanes the hand come not to his conuenient place, then let the woman lye vpright with her thighes and belly vpwards, and her head downwards, so that by that meanes it may be brought to passe, and then bring her to her seate againe. The viii. figure.

ix. But if it proceed with both hands forward, then must ye like wise do as before, by the shoulders thrusting it back againe, vntill such time as the hands lye close to the sides, & so to come forth, as appereth in the ix. figure. The ix. figure.

x. But when it commeth arsward, as in the x. figure may be seene, then must the Midwife with her hands returne it againe, vntill that time that the birth be turned, the legges and feete forward: either els, if it may be so, it were best that the head might come forwarde, and so naturally to proceed. The x. figure.

xi. But when the birth commeth forth with both the hands and both the feete at once, as in the xi. figure, then must the Midwife tenderly take the childe by the head, and returne the legs vpward & so receiue it forth. The xi. figure.

xii. And if so be that it appeare and come forth first with the shoulders, as in the xii. figure, then must ye fair and softly thrust it backe againe by the shoulders, till The xii. figure.

such

such time as the head come forward.

The xiii. figure. xiii. And when it commeth brestward as in the xiii. figure, the legges and hands biding behinde, then let the Midwife take it by the feete, or by the head, which that shalbe most apt and commodious to come forward, returning the rest vpward, and so to receiue it forth: but if it may be hedling, that shalbe best.

The xiiii. figure. xiiii. Nowe sometime it chaunceth the woman to haue two at a burthen, and that both proceede together headlong, as in the xiiii. figure, and then must the Midwife receiue the one after the other, but so, that she let not slip the one, whilest she taketh the first.

The xv. figure. xv. If both come forth at once with their feete forward, then must the Midwife be very diligent to receiue first the one, and then the other, as hath beene shewed before.

The xvi. figure. xvi. When the one commeth headlong, the other footewise, then must the Midwife helpe the birth that is most neerest the issue, and it that commeth footelong (if she can) to returne it vpon the head, as is spoken of before, taking euer heed that the one be not noysome to the other in receiuing forth of either of them.

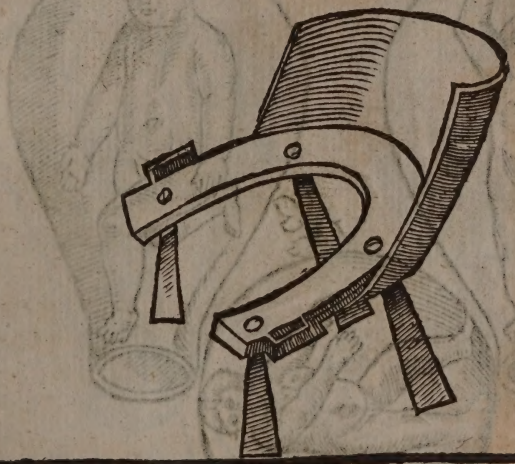
And to be shorte, let the Midwife often-times annoint and mollifie the way and passage with some of the foresayd oyntments, to make the womans labour so much the easier, and haue the lesse trauaile and paine. And if there chance to be any Apostume or disease about those places in this time, by such annoynting to alay and swage the paine, so that for that time it may be the lesse griefe to the partie, as I spake before also. And for them that be in this case, it shalbe best to lye groueling, as I said of the grosse, fat, and fleshie women.

THE

THE BIRTH FYGVRES

THE WOMANS STOOLE

THE



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THE BYRTHE

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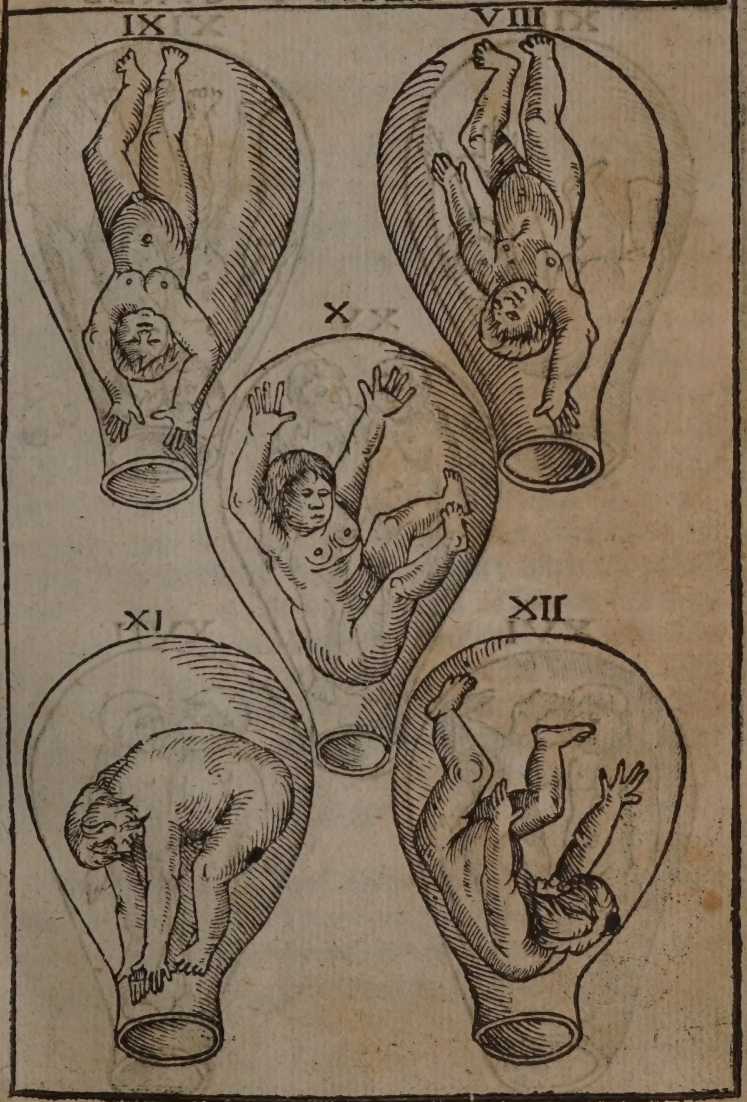

THE BYRTHE FYGVRES

XIII

XIIII

XV

XVI

XVII

Remedies and medicines by the which the labour may be made more tollerable, easie, and without great paine. Chap. V.

THe things which helpe the birth and make it more easie, are these. First the woman that laboureth must eyther sit groueling, or els vpright, leaning backward, according as it shall seeme commodious and necessary to the partie, or as she is accustomed. And in Winter or colde weather, the chamber wherein she laboureth must be warmed: and in Summer or hotte weather let in the ayre to refresh her withall, least betweene extreame heate and labour the woman faint and sowne. And furthermore, she must be prouoked to sneesing, and that eyther with the powder of Eleborus, or els of Pepper. Also the sides of the woman must bee stroken downewarde with the handes, which helpeth greatly and furthereth. And let the Widwife alway be very diligent, prouiding and seeing what shall be necessary for the woman, annoynting the priuities with oyle, or other such greece as I spake of before, in this fashion. Meanes to helpe and prouoke the birth.

Take the oyle of white Lillyes, or Duckes greece, and with that temper two graines waight of Saffron, and one graine of Muske, and therewith annoynt the secret partes, If this profit nothing, then vse this suffumigation. A good molifying ointment.

Take

Take Myrrhe, Galbanum, Castorium, let these be beaten, and make like pilles of them, tempered together with Bulles Gall: then take a dram of these Pilles, and put it on hotte coales, and let the woman receiue the fume and sauour of it vnderneath.

Another perfume: Take yellowe Brimstone, Myrrhe, Madder, Galbanum, Oppoponacum, of each like much, and temper all those togeather, making of them Pilles, and with those also yee may make fume, to bee receiued vnderneath.

Item, the fume of Culluer dung, or Hawkes dung, by putting to it of Oppoponacum, is soueraigne for the same. All these fumes open the pores beneath, and causeth nature to be the freer in deliuerance.

Also, it is very good to dip Wool in the iuyce of Rue, and the same to conuey into the secrets. Also the powder of Aristolochia Rotunda, or the roote called Bothor Martis, Ciclaminus, or Malum Terre, or the seede of Stauisagre, any of these wrapped in Wooll and conuayed inwarde, prouoketh and calleth forth the birth.

Item, take Heleborus, Oppoponacum, and wrap them together in wooll, and minister them inward, for that will bring foorth and prouoke the birth, whether it be aliue or dead. Also the rinde and barke called Cassia Lignea beaten to powder, and tempered with Wine, and drunken, prouoketh well the birth.

Item, Asa fetida, of the bignesse and waight of a Pease, mingled together with Castorium, of the waight of a dram, beaten together and tempered with Wine mixed with water, and so drunke, is very good to prouoke the byrth. Also Canell drunke with Wine is very good.

Item, take a scruple of Roses, with the water of the seed

of

of Fenegreke, Cicercula, Maidenhayre, all beaten togeather and sodden, and the oyle of blew Flouredeluce, a small quantitie tempered therewithall, and then giue it to the woman that laboureth, and it shall prouoke the byrth greatly. And Cassia lignea, and Asa fetida drunke with Wine, be very good for the same.

Also, Holyoke sodden in conduict water and drunken, is soueraigne for the same purpose, and it is very good for her to washe her in the water in the which this Holioke is decoct and sodden.

Item, certaine pilles the which make the labour easie and without paine.

Take Canell, Cinamome, and Sauine, of each a dram, of Cassia lignea a dram and a halfe, of Myrrhe Aristolochia Rotunda, and Costus amarus, of each a dram, of Storax liquida halfe a dram, and of Oppium the waight of xii. graines, beate these altogether, and fourme them into pilles, and giue vnto the woman two drammes of these pilles, with two ounces of good olde Wine.

Item, Saffron and Siler montanum prouoketh the birth of any liuing thing, if it be drunken: howbeit to a woman giue neuer passing a dram at once of Saffron, for greater quantity should greatly hurt.

Item, take fiue drams of Sauine, of Rue or hearbe Grace one dragma and a halfe; of Iuniper beryes two drammes, of Asa fetida, Amoniacum, Madder, of each two drammes: of these make pilles; giuen to the woman in labour; with water in which is sodden Sauine and Peniriall, or else with the broth of Cicercula, and the iuyce of Rue, shall helpe very greatly.

Item, take two drammes of Sauin, of Asa fetida, Amoniacum, and Madder, of each halfe a dramme, these temper to-

gether in pilles, and giue her with Wine one dramme of the same.

Item, take of Aristolochia longa, Pepper, and Mirrhe, of each like much, confect them together with Wine, and make pilles of them, and minister them with an ounce of water of the decoction of Lupines, these pilles be of such efficacie and strength, that it alleuiateth and vnpayneth the birth, it deliuereth the Matrix or Mother from all manner of byrth, bee it aliue or dead.

Item, take of white Bedellium, Myrrhe, and Sauine, of each like much, temper these with Cassia lignea, and Honey, and make pilles of them to the bigneſſe of Peason, and of these pilles giue at each time fiue to the labouring woman, which be of the same might and strength, that the other pylles spoken of here next before are.

Item, take of Mirrhe, Castorium, and Storax, of each one dram, temper them with Hony, and make pylles of it: these for this purpose excell and passe all other, they be of such vertue and strength in operation.

A plaster to prouoke the birth.

Take wylde Goward, and seeth it in water, in the same water temper Mirrhe, the iuyce of Rue, and Barley meale, so much as shall be sufficient, stampe these things togeather, and make it plasterwise, then lay it to the womans belly betweene the Nauell and the nether part: This plaster shall helpe marueilously.

And although many other things there bee which haue vertue and power to prouoke the birth, and to helpe it, yet leauing all such things for breuity and shortneſſe,

nesse, we haue set here onely a certaine, whose efficacie and power is sufficient to this present purpose.

How the secundine or second birth shall be forced to issue forth, if it come not freely of his owne kinde. Chap. V.

HEre also sometime it commeth to passe, that the Secundine, which is wonte to come together with the byrth, remaine and tarry behinde, and follow not, and that for diuerse causes. One is, because peraduenture the woman hath been so sore weakened and feeblished with trauaile, dolour, and paine of that first birth, that she hath no strength remaining to helpe her selfe to the expelling of the second byrth. Another may be, that it be entangled, tyed, or let within the Matrix (which chaunceth many times) or that it be destitute of humors, so that the water be flowne from it sooner then time is, which should make the places more slippery and more easie to passe thorow: Or els, that the places ouerwearied with long and sore labour, for paine, contract or gather together, and enclose them selfe againe, so that the places be swolne for anguish and paine, and so let the comming forth of the second birth.

But to bee shorte, of whatsoeuer it be thus stopped, the Midwife in any wise must finde such meanes, that it may be vnlooſed and expulsed: For otherwise great inconuenience should chaunce to the partie, and specially suffocation and choking of the Matrix, which also must so much the more be taken heede to, for because

the second byrth retayned and kept within, will soone putrifie and rotte, whereof will enlue ill, noysome, and pestiferous vapours, ascending to the hart, the braynes, and the midriffe, through the which meanes the woman shalbe short winded, faynt harted, often sounding, and lying without any manner of moouing or stirring in the pulces, yea, and many times is plainly suffocated, strangled, and dead of it. Wherefore that none of these things happen, with all diligence and payne it must be prouided that the Secundine be expelled.

Retention of flowers for weakneſſe.

If retention of it come by weakeneſſe of the labouter, through long trauaile, then must she be recomforted and strengthned with good comfortable meates and drinkes, which may enhart her, as broth made of the yolke of Egges, or with good olde Wine, and good fat and tidie flesh, or Birds, Hennes flesh, Capons, Partridge, Pidgins, and such like.

And if retention of this secundine come because the place is contract together againe, either els that the Matrix is swollen for long paine: then must be vsed such things to prouoke it out, the which doe make the way slipper, supple, and easie for it to proceede, with the oyles of oyntments spoken of before, as oyle of white Lillies, of Maiorum, and of blew Lillies.

Item, the Beries of Iuniper, or Galbanum, beaten to powder, and druncke with luke warmed Wine, will cause the same to issue out.

Item, Sothernwood, or els peneriall sodden in Wine, and the decoction drunken, is of the same vertue.

Item, to suffume the secretes with the perfumes written of before, is good for this purpose, and the vapour

pour of the water in which Mallowes, Holyoke, & Berefoote be sodden, receiued beneath, is like good.

Also, to washe that parte in water in which is sodden Branne, or to holde a little bagge full of sodden Branne to the place, and therewithall to soake the place, is very profitable.

But if the retention of the Secundine come, by reason that it is entangled or fastened in some place of the Matrix, so that it will not resolue ne loose: Then make a fume vnderneath of Brimstone, Iuye leaues, and Cresses, or else of Cresses and Figges. Also of all odoriferous and sweete smelling things, as Amber, Muske, Frankencense, Gallia Muscata, and confection: **Neare the which sauours and perfumes put on the embres, must bee so closely receiued vnderneath, that no part of the smell do ascend to the nose of the woman: For to the nose should the sauour of nothing come, but onely of such things the which stinke, or haue abhominable smell,** As Asa fetita, Castotum, Mans hayre or womans hayre burnt, Pecokes Feathers burnt. **Item, in this case, it shall be very good to make a perfume vnderneath** Of the hooue of an Asse, **which things although they bee of yll sauour, yet they bee of such nature and efficacie, that they occasionate not onely the Secundine, but also deadbythes to proceede and come foorth out of the Matrix. And in this case also let the woman holde her breath inward, so much as she can, for that shall driue downeward such things as be in the body to be expelled.**

Item let her be prouoked to sneese with the powder of Eleborus **or** Pepper **put in the nose, holding her mouth and nose so close as may be.**

Also the oyntment which is called Vnguentum Basilicon, conueyed into the Matrix, is very good, for it mollifieth the place, and draweth out the Secundine perforce, the which so done, as it is expelled, infuse the oyle of Roses into the same Matrix. Item, Rose water tempered with a quantitie of the pouder of Holyoke, and drunke, is good to expell the Secundine.

And if it be so that any part of the Secundine do appeare, let the Midwife receiue it tenderly, loosing it out softly, least it breake, and if yee doubt that it will breake, then let the Midwife tye that part of the which she hath hanefast, to the womans legge or foote, not bee it streight, lest it breake, neither very lare, least it slip in againe, and then cause her to sneese. Now if the Secundine tarrie or sticke, so that it come not quickly forwarde, then loose it a little and a little very tenderly, wreathing it from one side to another, till such time as it be gotten out, but euer beware of vyolent and hasty mooning of it, least with the second byrth yee remoue the Matrix also.

And if in this meane while the woman faint or sowne, by reason of great paine ensuing of the taking away of this Secundine, then must yee minister such things to her the which comfort the head and the hart, as be electuaries which are confect with Muske, Ambre, and the confection of precious Stones, as Diamargariton, and such other. Also such things the which comfort the stomacke, as Diagalanga, Diacinamomum, and such like, which are alwayes in a redinesse at the Apothecaries, the which also she shall receiue with Wine.

Item, to remoue the secundine, and to expell it, Take Rue, Horehound, Sothernwood, and Motherwort, of

each

eache lyke quantitie, and then take so much of the oyle of Lillyes, as may bee sufficient to steepe, moysten, and soake the foresayd Herbes, put all this together in a Glasen potte, couered with such a couer that it haue a little hole or vente aboue in the top of it, and set this potte ouer a fyre of coales, so that it boyle a little while, then take it from the fyer, and set it vnder the stoole, where the woman sitteth, made for the nonce, hauing a pipe made for the purpose, of the which the one ende yee shall put into the vent or hole of the couer of the pot, and the other end must the partie receiue into her body, and so to sit closed round about with clothes, that no vapour or ayre goe forth of the potte, hauing a fewe coales vnder it, to keepe it hot: and thus sit the space of an houre or two, till such time as the secundine mooue or begin to proceede of his owne kinde.

And if it be so that yee profit not this wayes, yet then lay this plaster on the belly, betweene the Nauill and the secrets, of the which we shall speake hereafter, the which is of such operation and efficacie, that it expelleth dead birthes. If for all this the Secundine come not forward, then leaue it, and vse no more medicines, ne remedies to that purpose, but let it alone, for within fewe dayes it will putrifie and corrupt, and dissolue into a watery substance, thick, like byne or other fex mixed with water, and so issue forth. Howbeit, in the meane while it will put the woman to great paine in the head, in the hart, and in the stomacke, as wee touched before.

How that many things chance to women after their labour, and how to auoyde, defend, or to remedy the same. Chap. VI.

IT is also to bee vnderstanded, that many times after the deliuerance, happeneth to women eyther the feuer, or ague, or swelling, or inflation of the body, eyther tumbling in the belly, or els commotion or setling out of order of the Mother or Matrix. Cause of the which things is, sometimes lacke of due and sufficient purgation and clensing of the flowres after the birth, or els contrarywise ouermuch flowing of the same, which sore doth weaken the woman: also the great labour and stirring of the matrix in the birth.

Then as oft as it commeth for lack of due purgation of the flowres, there must be ministred such things the which may prouoke the same, whether it be by medicines taken at the mouth, or by lotion and washing of the feete, or by fumes, or odour, or emplastration, or by decoction of herbes seruing to that purpose, or els by oyntments, and such other things, according as the person or the perrill doth require: of the which things, few or no women be ignorant. And ye must take diligent heede that the be exactly and vtterly purged. To this be agreeable all such simples the which prouoke vrine, and open the vaynes, making free way for the blood to passe and send the humours and matter downwarde, as Motherwort, Asarum, Sauine, Peneriall, Parseley, Charuill, Annis seede, Fennell seede, Iuniper berryes, Rue, Bay berries, Germaunder, Valerian, Tyme,

Tyme, Cinamome, Spikenard, and such other. All these things as they doe prouoke and cause vrine, so doe they also prouoke and cause the flowres to depart. Howbeit, as neere as yee can, vse none of these things without the counsell of an expert Phisition, lest whilest ye helpe one place, ye hurt another: also to sneese, helpeth much to this matter, and to hold in the breath, enclosing the nose and the mouth. Also Fumigation made of the eyes of salte Fishes, or of the hooue of a Horse, put vnderneath, prouoketh the flowres. If yee profit not by this meanes, then, being able to beare it, let her blood in the vayne called Saphena, vnder the ancles of the feete, for this prouoketh flowres cheefely of all other things.

For the ague in women with child

Likewise doe if the woman haue the ague after her labour, for that commeth of like cause by retention of the flowres, and in the feuer let her vse to drinke water in the which is decoct Barly beaten, or Cicer and Barly togeather, or water in which is sodden Tamarindi, or whay of Milke, and let her eate a cullis made of a Cocke, and sweete Pomegranates, for these things doe prouoke the flowres, and mittigateth the immoderate heate, refreshing greatly the body, loosing and opening such things the which before were constrict and cludered together.

If the body after labour do swell and inflate, then let her drinke water, in the which is sodden Cicer, and Cummin, beaten together.

Item good old wine, with the electuarie called Diacuminum, or of the Trochiskes Alkechengi, otherwise called Halicacabus.

Also in this case a glister made of such things the which

do banquish and expel ventosities and windines, as Annis seede, Fenell seede, Rue the hearbe and the seede, Baye berries, Commin, &c. **Also a pessary or suppositer made for that part of** Aristolochia rotunda, Squinantum, Storax Liquida, Dorenicum, Zeduaria.

Againe, if the woman after her labour haue fretting and gnawing of the guts, and paine of the Matrix, and other secret parts there about, then let her vse the vapour and fume of such things the which haue vertue to mittigate, swage & alay the paine, as Mallowes, Holioke, Fenegreke, Commin, Comomel, and Sauin. **Of these also make emplasters and bagges, the which may be applyed to the pained places.**

Also to annoynt the places with Oleum Sesaminum **(if it were to be had)** or with the oyle of sweete Almonds. **And if no great heate do abound in the woman, shee may drinke,** Treakle, or Trifera magna, with Wine in which is decoct Motherwort, or Mugge wort.

Also against paine in the priuie parts, take Peneriall, Policaria, six leaues of Bay tree, seeth them together, and receiue the vapour vnderneath closely.

Item, take Rue, red Motherwort, Sothernwood, beate them togeather, and temper them with the oyle of Peneriall, and put altogeather in a pot, and set it ouer the fire a while, till it be somewhat sodden togeather, and then take it off againe, and put it into a little rounde linnen bagge, made for the purpose, the which with these hearbes in it, yee shall conuey into the secrets.

Item, take Camomell and Lyne, of each like much iiii. handfuls, bray them togeather, and seeth them with White Wine, and then put it in a round bag of linnen, as before was done, and conuey it into the womans priuie parts.

Item,

Item, let her drinke for the same purpose, two graynes of Muske with Wine.

Item, take white Onions, and couer them vnder the hott ashes, the which when they be well roasted, beate them together with fresh butter vnsalted, and make it in manner of a plaster, and then put it in a linnen bagge, and conuey it into the places, as before: in the meane while perfuming the priuy partes with white Frankencense and Storax.

If it be so that the woman be vered about the backe and loynes after her labour, take Camomell and Mugwort, of each two handfuls, of Wormwood, Sothernwood, of each one handfull, of Motherwort three handfulles, of Cinamome and Nutmegges beaten small halfe an ounce, decoct of all these things togeather, and in the water of this decoction, being warme, dippe a spunge, or other linnen clothes, fomenting, soking, and streeking the backe with the same, and so doe oftentimes, or els put all these foresaide hearbes togeather sodden in a bagge, and lay it plasterwise to the backe.

If this profit not, take oyle Nardine, oyle of white Lillies, of each an ounce and an halfe, to the which put a dram of Nutmegges, beaten to small powder, with this annoynt the backe.

Item, take oyle of Annes, oyle of Camomell, of each an ounce, Oyle of white Lyllyes two ounces, of Waxe two drammes, dissolue all these togeather ouer the fire, and therewith annoynt the backe.

But if after the labour the flowres issue more behemently, and in greater aboundance then they should, to the great effeebliching of the woman, and inducing of much langour and painfulnesse: then first shall yee note

note whereupon it commeth, for the cause knowne, the disease may the more readily be recured: and causes of it be diuers, but most especiall those that followe, that is to say, Of much abundant superfluous blood contayned in the whole body, or of much commixion of the chollerick humor and the blood together, by the which the blood is inflred and chaufed, and so distendeth, openeth, and setteth abroade the vaines which descend to the Matrix.

Also the blood being very thinne and waterish, for so it penitrateth, thrilleth, and issueth forth the sooner. Also, if the vaines be very large, and receiue much blood, for in that case they send foorth the more againe. And if the Matrix be vnmighty and weakened, the vaynes likewise are weake and large, so that they cannot retaine nor withhold the blood.

And if the body of the woman, or the outward parts be very dence, close, and compact together, so that the outward pores be contract and shut, in such wise, that no vapours or sweate can issue out at them, then this shall cause the ill humors (which otherwise would passe through the pores in sweate) to remaine within the body, and there to engender and encrease great flure and abundance of matter, which proceedeth with the flowers, and augmenteth the quantitie of them.

Also if the vaines of the Matrix be (by some chaunce) open and flowe forth, as if the Matrix be perished or otherwise vicicate: or if it chaunce that the woman haue had a fall or hath bin thrust, or beaten, by all and any of this meanes may come this inordinate flure of flowres.

Good counsell to the woman

Now seeing then that it ensueth by so manifolde occasions and causes, it shalbe meete that women in this case

case bee nothing ashamed ne abashed to disclose their minde vnto expert Phisitions, shewing them euery thing in it, as they know whereupon it should come, so that the Phisition vnderstanding the womans minde, may the sooner by his learning and experience consider the true cause of it, and the very remedy to amend it. And many things there be which ceasse and restraine this ouermuch flowing of flowers, both Electuaries, Confections, Trochishes, Pouders, Clisters, Odours, Suffumigations, Bathes, Plasters, and ointments, of which for the loue of women I will heere set forth the most principall and best.

First then to stinte and restraine the outragious fluxe of flowers, it shalbe very good to binde the armes very straight and strongly, and not the feete or hands, as some vnwise men doe teach, and then to set a ventose boxe or cupping glasse with fire (which is called boxing) vnder the brests, without any scarification, laying also linnen clothes dipped in Viniger on the belly betweene the Nauell and the secrets, conueying also into the places such things which haue vertue to restraine blood, as the flower and rinde of Pomegranate, Amber, Terra Sigillata, Bole Armeniack, Sanguis Draconis, Hematites, the Red Rose, white Frankencense, & Galles, all these things, or as many of them as yee can conueniently get, beate them to powder in like portion, and temper them with Red Wine, making of it a plaster, the which so tempered, put into a little round bagge, the quantitie of a mans thumbe, the which she shall put into the priuie parts.

Item, another plaster, to be ministred likewise.

Take of the blood Stone, called Hematites, Bole Armeniack, of each halfe an ounce, Sanguis Draconis, Licium, of each

each two drams, Karabe, otherwise named Amber, the cups of Acornes, Cipres tree-nuttes, flowres of Pomegranate, of each one dram, of the scales of Iron one dram and a halfe, Turpentine and Pitch like quantitie, or so much as shall be sufficient to make a soft and somewhat liqued plaster, beate and bray all these together, tempering it to a plaster, and then do with it, as yee did with the other before.

An oyntment for the same purpose.

Take oyle Martine, the oyle of Roses, of each iiii. ounces, Karabe, the scraping of Iuory, the scraping of a Goates horne, red Corall, Terra Sigillata, white Frankencense, of each (being well and finely beaten) two drammes, of white Waxe two ounces: all those tempered together, make thē in an oint-ment, and therewith annoint the wombe and the secrets.

A bath concerning the same.

Take Wormewood, Plantaine the more and the lesse, the toppes of Vines, fresh branches of wilde Mulberies, or of the bramble, vnripe Damassons, Sloes, or Bullasse, wilde Peares, Medlers, or Mispilles, of each two handfulles, and red Rose leaues two handfulles, of Dasies, of all sortes of Thistles, of each two handfulles, of Cinckefoyle the leaues and rootes, Tormentill the roots, Columbine, of each one handefull: Also of Acorne cuppes, a sawcer full, of Gaules, of Acornes pilled, of Bursa pastoris, of each two handfuls, beate all these to powder, cutting and brusing that that will not be beaten to powder, and seeth them together in rayne water, or els in water in the which tenne or twelue burnt Flint stones haue beene quenched. This done, let the woman bathe her selfe in this water vp to the Nauil, & when shee commeth foorth of the bath, geue her to drinke two

drammes

drammes of Electuarium Athanasie, or Miclite, with Plantane water, or if she be sore thirsty, with red Wine.

And likewise yee may giue to her of these Electuaries that follow. Take good olde rose Sugar two ounces, of red Corall, burnt Iuory, Bole Armeniacke; of each two drams, of Hematites three drames, beate all these things togeather, tempering it with the rose Suger, and let her receiue of it in the morning and euening, at each time one dramme, with sixe spoonefull of Plantane water, or else the water of Bursa pastoris.

Item, take of the stone Hematites, and rub it on a Barbers Whetstone, called a Hone, till the Hone seeme red, then wash it againe from the Hone with Plantane water, and so doe oftentimes, vntill you haue a good quantitye of it, and euery morning let the woman drinke iii. iiii. or v. spoonefulls of the same water.

Furthermore, there be at the Apothecaries Trochiskes which helpe greatly in this case, as the Trochiskes of Carabe, or Amber, and the Trochiskes of Bole Armeniacke, which must be ministred a dram, or moe of eyther of them, with iiii. or v. spo onefull of Plantane water.

Who that requireth further in this matter, let them aske counsell of the Phisitions.

Now if it bee so that there be engendred any Apostume, or other disease in the priuie places, after her labour, then must the Apostumes and diseases be cleansed, purged, and healed, the paine and ache of it mitigated and swaged with the iuyce of the berries or leaues of Nightshade, **and the iuyce of** Plantane, **also the** oyle **of** Roses, **so that all those things be tempered together, and the places annoynted therewith.**

Item

Item, otherwise. Take the white of an egge, womans milke, the iuyce of Purslayne, and temper all these togeather, and conuey it to the diseased place.

These medicines doe refrigrate and coole the vehement heate wont to be in Apostumes. As for the rest, how to open, dry, and clense such Apostumations, yee must consult with some Phisition, or expert Surgion.

Many times also it chaunceth that the fundament gutt commeth forth both in man and woman, and especially in woman in this businesse, by reason of their great labour and striuing with themselues: Wherefore in this case it is the Midwiues part, with her hande warmed and wet in white wine, to reduce it backe in to his place againe, the which if shee cannot by this meanes for because peraduenture it be swollen, then let her dissolue Butter into white Wine warmed, and therein dip Wooll, with the which wrap the same gutt a while, so doing often times, till it be swaged, that it may be returned in againe. And yee may vse (insteede of white Wine) luke warme milke.

And when it is thus returned & reduced into his place: Take Waxe, and melt it togeather with Masticke, or white Frankencense, then spreade it vpon linnen, plasterwise, and lay it ouer the place where it came foorth, binding it to with a linnen cloth or roller, for parting of. **And let this be done thus so often as she goeth to the stoole, after that she hath done, vntill such time that it be so setled within, that it come no more out.**

And if you will not occupy Wax, then dippe Wooll in the oyle of Masticke, or of spyke Nardy, and lay it vnto the place ouer the fundament, bynding it fast vpon the

place

place, as before.

Item another way, wash and soke the gut with water, in which is decoct and sodden such things which exicate, dry, and constraine or combind: as Galles, Cipres nuts, flowers of Pomegranade, Ambre, Mastike, Frankencense, Sanguis Draconis, **and when it is well washed and soked with this water**, then take the powder of an hartes horne burnt, and strue it round about the gut, and so restore it againe into his place.

Againe, sometime it commeth to passe, that after the womans labour, the Matrix is remooued out of his place, and appeareth foorth: then let it it be washed and soked with the water in which be sodden these things following.

Take of Cipres nuttes, Spike nard, Balaustium, Acorne cuppes, of each an ounce, of Mespilles and vnripe wylde Peares, and vnripe apples, Plummes, and Damsons, or Bullasse, of eack an handfull. And such of those as be to be powdred, beate them to powder, and the rest deuide and cut them small: then seeth them altogether in raine water, or els in water in the which steele being red hot hath beene oftentimes quenched: and in the same water, let the party bathe her vp to the Nauell, or els, dip a spunge or a locke of Wooll in it, and therewith washe and soke the same Matrix oftentimes. Then euer with a faire cleane lynnen cloath wipe it cleane againe, and strew vpon it the powder following, beaten very small, and searsed through silke.

Take of Frankencense, Carabe, GallesB alaustiu m, Cipres nuttes, Alome, Antimonie, Bole Armeniack, Mastickeof each lyke much: beate all these to very fine powder, and strewe the Matrix with it: then tenderly reduce it into his

Place againe, with warme linnen clothes binding it vp.

But if so be that the Matrix be swollen, so that by this meanes it will not be restored to his naturall place againe: then dissolue butter in white Wine, as yee did before, and with the same soke it, vnto such time as it be swaged, and then reduce it.

Remedies for the womans Nauell when it openeth it selfe, for paine in the labour.

Againe, sometime it chaunceth that the womans Nauel through labour is dissolued, so that it openeth it self: then make a small tent of fine linnen, and annoynt it with this oyntment that followeth, and the same put into the Nauell.

Take white Frankencense, and beate it to powder, and then temper it with the white of an egge, so that it be after the manner of liquid hony, with this annoynt the Nauell within and without, annoynting also the tent, the which beeing put in the hole of the nauil, binde some cloth ouer it, to keep it in his place.

Item, many times it chaunceth that through the great difficulty and throngs of labour, the priuie part and the fundement become one, by reason of rupture and breaking of the same part in deliuerance of the childe, and that by this meanes the Matrix descendeth and issueth downe, the which thing chaunceth sometymes, by reason that the same place is very narrowe and also tender, and the birth big and of great grouth, so that it proceedeth with such violence, that it breaketh the way before it.

When this mishap falleth, first wash and soke the Matrix, and also reduce it to his place againe, **after the manner as I tolde you immediately before:** then heale this brack

brack and wound by sowing both sides of it togeather againe with a silken thread, as Chyrurgians do other wounds: **and if that like ye not, then may yee cure it otherwise without sowing, thus.**

Take two little peeces of linnen cloath, each of the length of the wound, and in breadth two fingers brode, spread the little clothes with some fast cleauing plaster, the which will cause the cloutes ta sticke fast where they shalbe set: then fasten them, the one on the one side of the rift, the other on the other side, so that nothing appeare betweene the peeces of linnen in the middest of them, but onely the clift and rift of the wound in the breadth of a strawe. Then (this done) sowe the sydes of the linnen togethe closse, as before I bide you to sowe the skinne: and when they be thus stitched together, lay a little liquid Pitch or Tarre vpon the same. And this done, the lappes and sydes of the wound vnder the linnen plaster will growe together againe, and heale, and then may yee remooue your plasters.

Item, another way.

Take Camfery dryed, and beate it to powder, also a little quantitie of Cinomome beaten to powder, ioyne them together, and straw of this powder into the wound, and without fault it shall heale.

Of Aborcements, or vntimely byrthes, and the causes of it, and by what remedies it may be defended, holpen, and eased. Chap. VII.

Many causes of vntimely byrthes.

A Borcement or vntimely byrth is, when the woman is deliuered before due season, and before the fruite be ripe (as in the iii. iiii. or v. moneth) before the birth haue life, and sometimes after it hath life it is deliuered before it stir, being by some chaunce dead in the mothers wombe. Of the which things there be many and diuers causes.

First sometimes the mouth of the Matrix is so large and ample, that it cannot conueniently close it selfe together, neither containe the feature or conception: Or els it may bee so corrupted and infected with viscous, slimie, flegmaticke, and other waterish humors, that the cauitie or hollownes is thereby made so slippery, that the feature conceiued cannot there remaine, but slippeth and slideth forth againe. Also sometimes the Matrix is apostumated and sore, so that for paine it cannot containe the conception.

Item, sometimes the Cotilidons, that is, the vaines by the which the conception and feature is tyed and fastened in the Matrix (thorow the which also the feature receiueth nourishment and foode, as is declared in the first booke) bee stopped with viscous and ill humours, or els swollen by inflation, so that they breake, by the which meanes the feature, destitute of his wont nourishment, perisheth and dyeth, and that most commonly in the second or thyrd moneth after conception.

Where-

wherefore Hipocrates saith: all such women which be impregnate or conceiued, being of a meane state in their body (that is to say, neither too fat or grose, ne too spare or leane) if it chaunce any such to aborce in the second or third moneth (no other euident cause appearing) know yee for certaine, that it ensueth for because the Cotilidons be opplete, stopped, and stuffed with ill humours, and be swollen and puffed therewith, that they breake, and so consequently the feature dyeth for fault of foode.

Item, aborcement sometime commeth by reason that some of the places about the Matrix bee diseased and greeued, as if Intestinum rectum, which is called the Fundement gut, be vlcerate, hauing the Pyles or Hemorroides, or the bisicke or bladder be swollen or encombred with the stone, the strangury or other euil. In these cases, through the great labour and paine the which the party hath in endeuoring and inforcing her selfe other to stoole, or to make water, bee engendred great motions downeward, whereby many times the handfastnesse to the Cotilidones is broken. Aborcement by reason of some greife about the Matrix.

Also aborcement may come of a disease called Tenasmus, the which is, when one hath ouergreat desire and lust to the stoole, and yet can do nothing, neuertheless the parties greatly do enforce and paine them selfe to it. And as Hipocrates saith, the pregnate woman which hath Tenasmus, for the most part abhorreth, that is to say, bringeth forth her childe out of time. Aborcement of Tenasmus.

Item, the cough, if it be greeuous, causeth the same. And as the forenamed excellent Phisition saith: such as are very spare and leane, and brought lowe, euermore lightly do aborce: for because that all the meate Aborcement through the cough.

and foode the which they receiue, turneth to foode, nourishment, and restauration of their owne bodies, and so is the conception destitute of foode: wherefore consequently it dieth.

Item, this chance also commeth by ouermuch bleeding at the nose, or otherwhere, or issuing of the flowers immoderately. and so saith Hypocrates, if the woman yeeld flowres after her conception, it cannot bee that the feature do long prooue, the which saying must be vnderstand, if they flow vehemently, or that the partie be weake and very spare, or if it be after the third moneth, for it may be well, that in the first and second moneth flowres may issue, and yet no danger. For as yet little food and nourishment satisfieth the conception for the smalnes thereof.

Item, to be let blood may be the cause of abortement, which must bee vnderstoode in such as haue but little store of blood: but such as haue great copie and plentie of blood, may without any perill (if any vrgent cause require it) be let blood, so that it be after the fourth moneth, and before the seuenth. Howbeit, I would that none should be let blood, except some great and waighty cause did require it.

Item, it may come by taking of some strong purgation before the fourth moneth, & after the seuenth moneth.

And if it be so that any necessity doe so require that she must needes receiue a purgation, let it be done betweene the fourth and the seuenth moneth after the conception, for then may it be with least perrill. And see that the purgation be very gentle and easie.

And this may come by reason of a continuall flure, be it bloody or otherwise, and specially if the woman be

be weake and spare, for by that meanes the conception is greatly weakened and perished. And ouermuch vomiting may be the cause of abortement, for by ouermuch galping and reachin g vpwards, the Cotilidons may be broken, and so the feature perish.

Item. ouermuch famine or hunger, and also sharpe and feruent sickenesse may be the cause thereof, as the pestilence, apostume in the brest, and sodaine palsie, the falling sickenesse, &c. Also ouermuch drunkennesse, and excesse feeding and surfetting, by the which the byrth is suffocate and strangled in the belly, and the foode corrupt for lacke of due digestion.

Item, if the birth be sick by any outward or inward cause, or if the secundine, in the which the feature is conteyned, doe breake before his time, and the humours and water of the same flowe and issue foorth, causing the place to be slipperie, and so the byrth to slide away vntimely: or if the mother haue taken very great cold, or ouer great heate, which weakeneth both mother and childe.

And therefore ought women with childe to eschew much bathing, or going to the hot houses in their teeming, for that may do hurt three wayes.

First, that it kindleth or enflameth the ayre or breath contained in the body, and so stifleth the childe, and sometime the mother to.

Secondly, that it relaxeth, dissolueth, and looseth the Cotilidons, and so maketh the byrth to issue foorth. Thirdly, the vtter heate of the bath, encreaseth the inward heate of the body: insomuch, that the byrth not being able to sustaine and abyde the heate, naturally proceedeth for refrigeration and cooling: but in the

time, or about the time of labour, shee may vse bathes, as I declared before, for the readier and more expedite deliuerance.

Cause of aborcement by mutation of the weather.

Item, the intemperancie and mutation of the ayre and wether may be cause of aborcement. For (as Hypocrates wryteth) whensoeuer the winter is hotte and moyst, and the spring tide after, colde and dry, such women in that spring tide may soone and of a light cause haue aborcement: Or if they aborce not, yet they shalbe deliuered with great paine, and the birth shall be very weake and sickly, so that it shall dye streight: or if it dye not by and by, it shall proue but very slenderly. The cause of the which thing is this.

For when that such wintering chaunceth, the hotte and moyst wether heateth and moysteth the womans body, and by that the body is opened, vnlooſed, and resolued, no lesse then though she were euery day bathed, and vpon this when the Spring time commeth, if it be colde and dry, finding the body open and vnlooſed after such sorte, the colde entereth and pearceth the body the sooner and the more behemently: and the birth feeling the sodaine colde and change of weather, pineth away and dyeth in the mothers belly, or anone after it is deliuered: or if it be aliue, it liueth not, nor prooueth not, and great paine shall it be to keepe life in it.

Item, aborcement may happen by ouermuch stirring of the body in labouring, dauncing, or leapsing, or by some fall or thrust against some wall, or beating, or by some sodaine anger, feare, dread, sorrowe, or some sodaine and vnlooked for ioy. Thus haue I rehearsed all the causes of the which most commonly may ensue aborcement or vntimely byrth, the which no doubt

is

is much more greefe and paine to the woman, then the very naturall labour, for such things as chaunce to man or woman contrary to nature, or before nature doth require it, is farre greater greefe, then the same happening and comming in his due season.

Signes whereby yee may foresee abortcement.

Tokens to foresee abortcement.

When the woman shall labour before her time, these signes are wont to goe before. First her brests which before were whole sound, and full, shall begin to ware lesse, to fall, and to flagge, and then euer for the most parte abortcement followeth. But if it bee so that shee go with two children at once, if one of the brests swage, which before was in good liking, the other remaining sound and safe, then looke of what side the brest is of, and the childe of that side is in perrill. Wherefore Hypocrates writeth, if the right brest flake and flagge, the masculine or malebirth is in perril: if the left, the female byrth, because that for the most part when there be two at once, the one is masculine, the other feminine: the man lyeth in the right side, the woman in the left most commonly.

Also another signe of abortcement is, when the woman hath great payne and doloures of the Matrix, and that shee beginne to ware redde in the face, and all partes of the body to shake and tremble, as though it were in a feuer, or the palsie in the head. Item when shee feeleth great ache in the inner part of the eyes toward the braines, the rest of the body taken as it were with a wearinesse, without any outwarde apparant cause why: these thinges portend and signifie abortcement

ment to be at hand, specially if at the same time the flowres issue also.

Item if the womans body do swell and inflate with a certaine hardnesse or stiffnesse, and that shee feele stitches, (and as it were) ventositie or wind, running from one side of the body to the other, and yet the belly notwithstanding beeing nothing the more ponderous or waightie, and that the same inflation doe persist and continue any while, the woman taking and eating such things the which haue vertue to discusse and vanquish ventositie and windinesse: this thing I say doth betoken perril of abortement through ventositie and inflation, and that chiefely about the third or fourth moneth after the conception.

Thus haue I sufficiently declared euident and sufficient signes, whereby may bee prouided and foreseene the abortement before it come. Now will I shew you the remedyes whereby it may bee auerted and let.

Remedies whereby to auoide aborcement.

The chiefe remedie to auoyd abortement is, to shun all such things which may bee cause of it, the which I haue competently entreated of alredy: but if ye feare abortement, because that the mouth of the Matrix bee ouer ample and large, then must yee vse such things whose opperation is to contrahe, constraine, and bring togeather, as Bathes, Fumigations, Oyntments, Plasters, Odoures, and such like, of the which I haue spoken before, and such things the which expresse and stint the flowres flowing ouermuch after the byrth.

Againe, if ye feare this perril, because the mouth of the Matrix is moyst and slipperie, other because that the Cotilidons be replete and fulfilled with viscous humours

mours, and with inflations or ventosities: then may yee defend it by vsing of such things whose qualities be to purifie, cleanse, exicate, or dry, and to represse ventosities, whereof also we haue made mention heere before.

Howbeit, in all this matter, let not to make some expert Phitition of your counsaile, if yee may haue such one, because that many such things come, and not all by one way or meane.

And if yee doubt perill because that the Matrix or other places about be infected, exulcerated, or apposthumate, or hauing the stone or steangury, and such other things: then alke and vse the aduise of some well learned medicioner, and he shal shew you how al things shalbe recured.

If againe yee feare abortement, because the partie is very weake and low brought, then let her feede on such things the which moysten and nourish well, or fatten the body, as Capons flesh, Kid, Lambe, young Veale, Partridge, and such other.

Againe if the woman be taken with any sharpe and fell disease, then let her be cured of the same as shortly as can be, with such things the which appertaine to the curing of such disease: or if she haue sustained any long famine or hunger, then let her be fed with good meates and drinkes moderately taken: and if she haue surfetted by ouermuch eating and drinking (as now adayes most commonly people do) then let her abstaine for a time, and if it may be conueniently done, let her receiue some easie and gentle medicine, which may alleuiate and lighten her of her surfetting burthen, especially by vomiting, for the which purpose giue her

halfe

halfe a pynte of water luke warme, wherein hath beene sodden two spoonefulles of clarified hony, and then afterward if it come not of it selfe, with her finger or with a feather put into her throte, let her prouoke her selfe to vomit.

Now if it be so that the woman abound in blood, then shall it bee very good a little to let her blood, both for her selfe, and also for the byrth, which, thorow ouermuch aboundance of it, might happen to bee suffocated and strangled: of the which thing also I haue spoken largely before.

Furthermore, if the woman feare aborcement, by reason of continuall cough, or ouermuch vomit & parbreaking, or the fluxe, or of the disease called Tenasmus, or of ouermuch issuing of blood, whether it bee by the nose, or other partes of the body, aske the aduise of a Phisition for remedy. If for the fragility, tendernesse, and bracke of the Secundine, she feare this aborcement for because that in this case the Secundine shall not be able to hold and containe the birth: As for this there is no other medicine to defend it, but onely that the partie take heede that shee hurt not herselfe by ouermuch mouing or stirring, as by labouring, daunsing, running, standing, fast going, or carring of ponderous and waighty things, or lifting of the same. And to be short, let her with all warines take heed, and be diligent, that she eschew and abstaine from all such things the which might cause and induce aborcement.

Of

Of dead byrthes, and by what signes or tokens it may be knowne, and by what meanes it may also be expelled. Chap. IX.

IT shall be now conuenient for vs to speake of dead byrthes, how it shall bee knowne that they be dead, and how they may bee expelled from the mother.

Signes to know whether the child be dead in the mothers wombe.

Signes then that the birth is dead in the Mothers Wombe, be these.

i. First, if the mothers brests doe sodenly slake, as I touched before.
ii. If it moue it selfe no more, beeing woont before to stirre.
iii. If when the mother turneth her from the one side to the other, she feele itf alling from the one side to the other like a stone or a dead waight.
iiii. If her belly and nauill begin to ware colde, which before was wont to be temperately hote.
v. If any stinching and filthy humors flow from the Matrix, and chiefly after some fell disease.
vi. If the womans eyes ware hollow, and that her coulour change from white, to swarte and dunne coulour, and that her eyes and nose ware astonied, and haue not their right vse, and her lippes ware wanne.
vii. If beneath the Nauell and about the secret partes shee feele great throng and paine, the colour of her face changing into worse and worse, otherwise then it was wont to do.
viii. If she haue appetite to eate such things which be against

against nature, and not wont to be eaten or drunken.

ix. If she be in her sleepe vexed with vaine and terrible dreames.

x If she be pained continually with the strangury, or that she enforce her selfe much to the stoole, and with all her power, and yet cannot do any thing.

xi. If her breath beginne to stinke, the which thing lightly happeneth two or three dayes after the birth be dead.

xii. If the hands put into very warme water, and then layd on the womans belly, and the child stirre not, is a signe that it is dead.

Of all these signes now, the more that come together of them at one time and in one person, the surer may yee be that the byrth is dead, the which being once dead, all diligence must be had that it may be expelled out of the womans body.

But here must yee see againe whether it may be expelled, the Mothers life saued, or no: for some time it chanceth that the mother dieth withall, and sometimes the mother doth well and prospereth.

To know wether the mother shall be in perill or no.

Whether the Mother shall be in perill withall, or no, by these things shall yee know. If the woman beeing in the labour sowne or feare, as though she were in a trance: if her remembrance faile her, and shee waxe feeble and scant able to moue or stir her selfe: if she (being called with a loude voyce) can answere nothing at all, or els very little, and that very softly, as though her voyce began to faile her: if shee be inuaded or taken among in the laboring with conuulsion or shrinking together: if she refuse or cannot brooke meat: if her pulses beat very fast, the which signes when yee see in the woman

man laboring, it is an euident token that she shall not liue long after her deliuerance, wherefore commit the cure of her to the hands of almighty God: but if none of these signes doe appeare, then haue good hope, for the woman shall doe well, the byrth beeing once departed: wherefore giue all diligence to the expulsion of it, that the woman may be deliuered of this dead burthen, the which thing may be done by two wayes, eyther by medicines expulsiue, or els by certaine instruments made for the nonce.

Two meanes to expell the dead birthes.

First without instruments, with this fumigation. Take eyther the hooue or doung of an Asse, and put it on coales, & let the woman receiue the fume vnderneath.

Another. Take the skinne of an Adder, Myrrhe, *Castrium*, Brimstone, *Galbanum*, *Oppoponacum*, Madder that the Diers occupy, Pigeons doung, or Hawkes dounge, beate all these to powder, and temper them with Oxe gall, and make pilles of it, each the quantity of a filberd nutt, and then put one after another on the coales, and receiue the fume thorow a pipe or conduite made for that purpose into the priuities.

Another. Take Encense, *Oppoponacum*, *Galbanum* Brimstone, of each like much, beate them togeather, and temper them with Oxe gall, and make pilles of them, and then of the same make fumigations as before.

A potion for the same purpose. Take *Asa fetida* halfe a dram, of Rue three drammes, of Mirrhe two drammes, and beate them to powder, and giue to the woman at each time a dram of this powder with white Wine, or with water in the which Sauine is sodden.

Another, Take Figges, Fenegreke, Origanie and seeth them

them in water, the which giue vnto the woman to drinke: for this drinke will engender lubricity and slipperneſſe in the neather partes, and vſe alſo ſome of thoſe things which haue vertue to prouoke the byrth, whereof we haue entreated before.

Item, certaine peſſaries, or ſuppoſitaries concerning the ſame. Take Gumme, Ammoniack, *Oppoponacum*, *Helleborus niger*, Staphiſaker, *Ariſtolochia longa*, and *Colocinthis* without his kernels, beate all theſe togeather, tempering them with Oxe gall, and ſo with the iuyce of freſhe Rue, then make a peſſary of wollen, and annoynt and wett the peſſary with the ſame, conueying it into the ſecret places.

Item another. Make a peſſary of wollen, of the length and thickneſſe of a finger, and dip it in the iuyce of Rue in the which is diſolued a quantity of Scamony, and doe with that peſſary as before.

Item, take *Ariſtolochia rotunda*, Sauine, Garden Creſſes, of each like much, beate them to powder, & temper them with Oxe gall, with this annoynt a peſſarie made and ordered as before is ſpoken of.

Item, if the woman drinke the milke of another woman, it will ſtirre and expell the birth.

Item, take of the iuyce of Dittain, or of the powder of the roote of the ſame hearbe, two drammes, and giue the ſame to drinke to the woman with Wine, except ſhee bee in great heate, for then ſhall yee giue it her with luke warme water, and this ſhall expell the dead birth without any perill to the Mother,

Item, take Myrrhe foure drammes, of Cinamome, *Galbanum*, *Caſtorium*, of each two drammes, of *Oppoponacum* one dramme, all thoſe beaten and tempered togeather with Oxe gall, make pilles of them, waying each of them a dramme,

a dram, and with the fume of those, perfume the neather partes, by this vapour the dead birth is brought foorth, inflation and suffocation of bloud is expelled.

Item, take of water Minte, Southernwood, Mugwort, of each a handfull, of *Asphaltum* halfe an ounce, of Madder, two ounces and a halfe, of Camomell, Horehound, Fenegreke, of each two ounces, seeth all these things togeather in raine water, in the which let the woman bath her selfe: then take of Hennes grese and Duckes grese, of each foure drammes, to the which adde two ounces of the oyle of Dill seed. with this oyntment annoynt the womans head comming out of the bath, then take Date stones, and beate them to powder a dram and a halfe, with a scruple of Saffron tempered together with white Wine, the which let her immediately drinke after she come forth of the bath.

Item, take *Oppoponacum*, and mak thereof a pessary, the quantitie of a finger, conuay it into the priuities, this expelleth the dead birth.

Item, take of *Galbanum* a dramme or somewhat lesse, of Goates milke an ounce and a halfe, or two ounces, in the which the *Galbanum* being dissolued, giue it to the woman to drinke.

Item, a plaster for the same. take *Galbanum* beaten and tempered with the iuyce of Motherwort, and of this make a plaster, by putting too of wax a certaine quantitie: then take a linnen cloth of such length and breadth that it may couer all the belly vnder the Nauell to the priuities, from one side to another, on this cloth spread this plaster of the thickenesse of a strawe, and lay it to the belly.

Item, take the Triacle which is called *Diatessarum*, and giue it to the woman to drinke, and it will expell the dead byrth.

But if all these medicines prouit not, then must be vsed more seuere and hard remedies with instruments, as hookes, tonges, & such other things made for the nonce. And first the woman must be laide along vpright, the middle part of her body lying higher then all the rest, companied of women assisting her about, to comfort her & to keepe her downe, that when the byrth is plucked out she rise not withall. Then let the Midwife annoint her left hand with the oyle of white Lillies, or other that may make it supple and smoth, and holding out her fingers, shutting together her hand, let her put it into the Matrix, to feele and perceiue after what fashion the dead birth lyeth in the Mothers wombe, so that she may the better put in hooks, and such other instruments to plucke it out withall.

If so be that it lie the head forward, then fasten a hook eyther vpon one of the eyes of it, or the rooke of the mouth, or vnder the chin, or on one of the shoulders which of these partes shall seeme most commodious and handsome to take it out by, and the hooke fastened, to draw it out very tenderly for hurting of the woman.

But if it lie the feet forward, then fasten the hooke on the bone aboue the priuie parts: or by some rib, or some of the backe bones, or brest bones: and when this hooke is thus fastened, the midwife may not by and by draw & pluck at it, but holding it in her left hand, let her with her right hand fasten another in some other part of the birth, right against the first, and then tenderly let her draw both together, so that the birth may proceed and come forth on both sides equally, mouing it from one side to another, till ye haue gotten out altogether, and now and then to helpe it in the comming forth with the forfinger well annoynted, if it chaunce to stick, or to be let

any

any where: and as it commeth forth, alway to remoue the hookes farther and farther on the dead byrth.

Againe, if it chaunce that one of the hands onely of the byrth do appeare, and that it cannot conueniently be reduced and returned vpward againe, by reason of the narownesse of the place, then binde it with a linnen cloth that it slip not vp againe, and then to pluck it outward vntill such time that the whole arme be out, and then with a sharpe knife cut it off from the body: and euen so do if both hands appeare first at once, or one leg, or both, if they cannot be returned back to be otherwise taken out conueniently. As ye cut the armes from the shoulders, so likwise cutting the legs from the thighes, for the which purpose the Chirurgians haue meete instruments made for the nonce, with the which such legs and armes may soone be cut from the body. These partes being once reseet and cut from the body, then turne the rest, so that it may easily proceed, with as little paine to the mother as may be.

If it be so that the childs head be so swollen by inflation, swelling, or resort of humours, that it will not conueniently issue out at that narowe place: Then let the Midwife with a sharpe penknife cut open the head, that the humors contayned in it may issue and runne forth, and so the head to war lesse, able to be plucked out. But if it be so, that (not by any such casualtie) the head be big but of naturall growth, then must the head be broken in peeces, and the partes euermore taken foorth with such instruments as the Chirurgians haue redy and necessary for such purposes.

Againe, if that after the head were come forth, yet the brest part would not follow for greatnesse: Then must

ye breake and cut likwise that part, vnto such time that it may be had forth. And euen so likewise if all the rest of the body should be so swollen that it would not proceede ne come forth: then must it likewise be broken in peeces, and so had forth.

Furthermore, if by chance or disease it come to passe, that the mouth of the matrix be exulcerate or apostumate, so that the passage be made the narower, by that meanes, the dryer, and the more contract: then must yee first study and endeuor you to supple & ease the places by oyles and other greces, such as I spake of sufficiently before in the fourth Chapter, with bathes & fumigations.

Also if the dead byrth come sidelong, then must ye do what may be done to conuert and turne it to such fashion, that it may most easily be brought forth. The matrix and other secrets must be annointed, perfumed, and bapoured with such things the which may make it more ample and large. If it cannot be thus had forth whole, then let it be cut out by peece-meale, as is before spoken of. And if after this deliuerance the flowres issue ouer behemently, then vse such things as haue vertue to restraine them, of the which I haue spoken in the first Chapter before.

But contrary to all this, if it chance that the woman in her labour should dye, and the childe hauing life in it: then shall it be meet to keepe open the womans mouth, and also the neather places, so that the childe may by that meanes both receiue & also expell ayre and breath, which otherwise might be stopped, to the destruction of the childe. And then to turne her on the left side, and there to cut her open and so to take out the child. They that be borne after this fashion are called Cæsars, for be-

cause

cause they be cut out of their mothers belly: where vpon also the noble *Romane* Cæsar the first tooke his name.

In the last Chapter of this booke be briefly recited certaine expert medicines, which be most requisite to the chiefe purpose entended in this present booke.

Chap. X.

Forasmuch as the principall intent and end of this booke is, to shew the meanes and medicines wherby the womans labour may be made more easie: therefore here I will compendiously set forth certaine medicines, oyntments, and emplasters, such as shalbe sufficient and most requisite to that purpose, and such as hath beene well experimented and practised: The which also it shall bee conuenient (for them that may) alwayes to haue in a redinesse against their time of neede. For although that Nature be the cheefe and head-doer in all this businesse (as in conception, bearing, and the byrth:) yet notwithstanding, medicines many times doe helpe, ayde, and fortifie Nature, being sometime impedite and let, yea, impotent and not able to do her office as should appertaine.

When the time then of the womans labour is come, if she labour long and painfully, and yet the byrth do not proceede: then for the more expedite and quick deliuerance, giue her of this medicine following.

Take of the finest Cinamome that may be chosen foure drammes, and with a sharpe knife first shred it in very small peeces, and then beate it to very fine powder.

Item, of Saffron dried by the fier till it be blackish, of

Cassia lignea, fine Reubarbe, Sauine dryed, Myrrhe, of each of these seauen scruples, of pure Muske xvi. graines, euery of these simples exquisitely by themselues powdred, and then perfectly mixed in one, with vi. or vii. drops of Malueſe, temper the whole mase into little roundels or trochiskes, each waying a dram. And in time of neede at the womans labour, giue her hardly the waight of vi. D. of these trochisches beaten into fine powder, with iiii. spoonefuls of Hysope water, and other iiii. of good Wine seche.

This medicine is not onely profitable at this time to prouoke the birth, but also is notable good to expell the after birth, or any other such like matter in that place, hauing need of expulsion.

Item, if neede do so require, it shall be very expedient to haue this emplaster following in a readinesse, the which spread abroad vpon a linnen cloth, either els vpon leather, and so applied to the bottome of the belly, in as large manner as may be, dilateth and openeth the pores of those parts, amplifieth, enlargeth, & dissolueth them, whereby that that is contained in the belly findeth the freer issue, to the lesse greeuance of the mother.

Take of *Emplastrum de Melliloto*, of *Diachilon*, of *Oxycroceum* of each two ounces, of the rootes of *Asarum*, of wilde Nepp dryed, the leaues of *Benioim*, of tosted Cummin, of each two drammes, of good *Castorium*. iii. drams, of the oyle of Dyll one or two spoonefulles: such of these as are to be powdred, beate them fine, and then ouer a soft fire temper them all together perfectly.

Item, the same emplaster may serue to be laid ouer all the bottome of the belly & the priuy passage, to prouoke and draw forth the latter or hinder birth if neede be: But if that be not strong enough, then lay to this pla=

plaster following, which is of much more efficacie, force, and strength.

Take of *Galbanum*, *Ammoniacum*, *Seraphinum*, Myrrhe, of each an ounce, of *Colloquintida*, *Heleborus Niger*, of each two drammes, of *Castorium*, *Perethrum*, and *Storax liquida*, of each three drams, of Turpentine and *Petroleum*, of each foure drams. First ouer a soft fier temper the Turpentine, *Petroleum*, and *Storax liquida*, together, then thereto adde *Colloquintida*, *Heleborus*, *Castorium*, and *Perethrum*, being first well and finely beaten to powder: after put to the *Galbanum*, *Ammoniacum*, *Serapinum* and Myrrhe, being first dissolued in good Malueſey, and so take it from the fier, and labour it with your hands. **This plaster is of great effect to prouoke the afterbyrth.**

Item, vnset Leekes stamped and fryed with Butter, and so laid plaisterwise to the belly serueth well for the same.

Item, the leaues or flowres of Marygoldes drunke with white Wine, expell the after-birth. Also the sayd leaues and flowers dryed, and at time of neede, kindled with a waxe candle, and the fume thereof receiued vnderneath into the priuie part, prouoketh out marueilously the after-birth.

Item a comfortable potion, to be taken after the deliuerance of the childe.

Take of the sweeteſt garden Mintes, greene or drye, of the leaues of Baume, greene also or drye, of the leaues of *Maioram*, the rootes of Fennell, the pith taken out, the flowers of Buglos, of Rosemarie, of Ruds, of Borage, and of dryed red Rose leaues, of each of these halfe a handfull, more or lesse as it pleaseth you, of Cloues and Mase brused a little, the waight of two pence, of Cinamome shred in small

portions the waight of six grotes, knit all these together in a clout or little linnen bagge, and hang the same bagge in a quart of Borage water the space of a day and a night: then take out the said bagge, and reserue the water, of the which take one halfe, and the other halfe of pure wine, Secke, or els Muscadell: and beeing mixte together, put thereto a little of the conserue of Barberies, conserue of Borage flowres, conserue of Rosemary flowers, and drinke hereof euery day the space of foure or fiue dayes, at once foure spoonefulles of the water, and other foure of the foresaid Wine. **And this potion shall both comfort the woman, and also helpe greatly to the expulsion of all noysome things to be expelled.**

And here it is worthy to be noted, that where as it is a common vsage to giue often to women in their childbed caudels of Otemeale, thinking and saying thereby the woman to be scoured, whereas indeed the said Otemeale is a notable binder and dryer. Therefore yee shall vnderstand, that the right vse thereof is, to giue it to such as haue already been well and sufficiently scoured and cleansed from their after-birth, and other things to be looked for in this time and case: but if the woman be not sufficiently purged already, then giue her no Otemeale cawdels, ne other things that may binde.

And thus I make an ende, praying the Women readers hereof, to accept and suffice themselues with these few medicines heere in this Chapter mentioned, and often by me and other practised. The which thing if they shall do so, it shall (no doubt) bee occasion to me the sooner to retake this matter in hand againe, and to refresh and furnish the same with new and much more excellent experiences then hath beene yet hi-

thereto read or seene in any Booke concerning such matters.

And as touching the aboue Trochiskes and emplasters described here in this place, yee shall finde them alwayes ready made in some Apothecaries shoppes in London.

The third Booke.

In this first Chapter of the third Booke, is first declared the matters therein contayned, and then how the Infant newly borne must be handled, nourished, and looked to. Chap. I.

IN the second booke we haue sufficiently and at length declared the manners, fashions, and diuersities of byrthes, with the dangers and perilles often chanceing to the women at their labours, and after the same. And now here in this third booke shalbe intreated what is to be done to the Infant borne. And how to choose a Nurse, and of her office: with manifold medicines and remedies against sundry infirmities, which ofttsoones happen to Infantes in their infancie.

Then after that the Infant is once come to light, by and by the Nauell must bee cut three fingers breadth from the bellye, and so knit vp, and let be strued on the head of that that remaineth, of the powder of Bole Armeniake, and

Sanguis

Sanguis Draconis, *Sarcocola*, Mirrhe, and Cummin, of each like much, beaten to powder: then vpon that binde a peece of Wooll, dipped in oyle Olive, that the powder fall not off. Some vse first to knit the Nauell, and after to cut it so much, as is before rehearsed.

And furthermore some say, that of what length the rest of the Nauell is left, of the same length shall the childes tongue be, if it be a man childe. Item, Auicenna saith, that diuers things may bee knowne by marking of the childes Nauell: For (as he sayth) when the woman is deliuered of her first childe, then beholde the nauel of the child: which if in that part of the which is next vnto the body it hath neuer a wrinkle, it protendeth and doth signifie perpetuall from thencefoorth sterilitie or barrennesse: and if it haue any wrincles in it, then so many wrincles, so many children shall the woman haue in time to come. Also some adde to this, and say, that if there be little space betweene these wrincles in the Nauel, then shal there be also little space between the bearing of the children: if much, it signifieth long time betweene the bearing of them: but these sayings be neither in the Gospell of the day, ne of the night.

Now to returne to our purpose, when that the Nauel is cut of, and the rest knit vp: annoint all the childes body with the oile of Acorns, for that is singularly good to confirme, stedfast, and to defend the body from noysome things which may chance from without, as smoke, cold and such other things: which if the Infant be greeued withall straight after the byrth, being yet very tender, it should hurt it greatly.

After this annointing, wash the Infant with warme water, & with your finger (the nayle being pared) open the

the childes nosethyrilles, and purge them of filthinesse: And that the Nurse handle so the childes sitting place, that it may be prouoked to purge the belly. And cheefely it must be defended from ouermuch colde, or ouermuch heate.

After that the part extant or the knot of the Nauell is fallen (the which commonly chanceth after the third or fourth day) then on the rest remaining, strew the pouder or ashes of a calues hoofe burnt, or of snaile shelles, or of the pouder of lead, called red lead, tempered with wine.

Furthermore when the Infant is swadled and layd in the Cradell, the Nurse must giue all diligence and heede that she bind euery part aright, & in his due place and order, and that with all tenderneſſe and gentle entreating, and not crookedly & confusely, the which also must be done oftentimes in the day, for in this is it, as it is in young and tender impes, plantes, and twigs: the which euen as you bow them in their youth so wil they euermore remaine vnto age. And euen so the Infant, if it be bound and swadled, the members lying right and straight then shall it grow straight and vpright. If it be crookedly handled, it will grow like wise. And to the ill negligence of many nurses, may be imputed the crokednes and deformity of many a man and woman, which otherwise might seeme as well fauoured as any other.

By the onely negligence of Nurses many children growe crooke-backed & wry legged.

Item, let the childs eyes be oftentimes wiped & cleansed with a fine and cleane linnen cloth, or with silke. And let the armes of the Infant be very straight laid downe by the sides, that they may grow right & sometime stroking the belly of the child before the bellie or bladder, to help to ease, and to prouoke the childe to making of water: and when yee lay it in the Cradell to sleepe, set the

Cradell

Cradell in such a place, that neither the beames of the Sunne by day, neyther the Moone by night, come on the Infant, but rather set it in a darke and shadowy place, laying also the head euer somewhat hier then the rest of the body.

And farther, let it be washed two or three times in the day, and that anone after sleepe, in the Winter with hot water, in the Summer with luke warme water: neither let it tary long in the water, but vnto such time as the body begin to ware red for heate, but take heede that none of the water come into the Infants eares, for that should greatly hurt his hearing another way.

Then, to be short, when it is taken out of the bath, let it be wiped and dryed with gentle & soft linnen clothes warmed, & then to lay it on her lap the bache vpward, the which with her hands let her tenderly stroke & rub, & then to lap it vp, and to swaddel it, & when it is swadled, to put a drop or two of water into the nosethrils of it, is very good for the eye sight. And so to lay it to rest.

Of the Nurse and her milke, and how long the childe should sucke. Chap. II.

AS concerning the bringing vp, nourishment, & giuing of suck to the childe it shalbe best that the mother giue her childe sucke her selfe, for the mothers milke is more conuenient and agreeable to the Infant, then any other womans, and more doth it nourish it, for because that in the mothers belly it was wont to the same, and fedde with it, and therefore also it doeth more

more desirously couet the same, as that with the which it is best acquainted. And to be short, the mothers milke is most holesome for the child, as Auicenna writeth, it shall bee sufficient to geue it sucke twice or thrice in a day. And alwaies beware ye giue not the child to much sucke at once in this tender age of it, for cloying of it, & left also it loth it: but rather let it haue often of it, and little at once, then few times, and ouermuch at once. For such as be ouercloid with the mothers milke, causeth their body to swel & inflate, & in their vrine shal appeare, that it is not ouercome ne concotted or digested in the child: which thing yet it it chance, let the Infant be kept fasting vntill such time as that which it hath receiued already be completly digested.

Item, if the mothers milke be somewhat sharpe or cholleriche, let her neuer giue the child her brest fasting. If it be so that the mother cannot giue the Infant sucke her selfe, either for because of sicknesse, or that her brests be sore and her milke corrupted: then let her choose a wholsome nurse, with these conditions following.

First, that she be of a good coulour & complexion, and that her bulke and brest be of good largnesse. Secondlie, that it be not too soone ne too long after her labour, so that it be two moneths after her labour at the least, and that (if it may be) such one which hath a man child. Thirdly, that she be of meane and measurable liking, neither too fat ne too leane. Fourthly, that she be good and honest of conuersation neither ouer hasty or yreful, ne too sad or solome, neither too fearfull or timorous: for these affections and qualities be pernitious and hurtfull to the milke, corrupting it, and passe forth through the milke into the child, making the child of like conditi- Choosing a Nurse.

on

on and manners. Also that they bee not ouer light and wanton of behauiour. Fiftly, that her brests be full and haue sufficient plentie of milke, and that they be neither too great, soft, hanging and flagging, ne too little, hard, or contract, but of a measurable quantitie.

The consideration of the Nurses milke.

Also looke vpon her milke, that it bee not blackish, blewish, gray, or reddish, neither sower, sharpe, saltish, or brackish, neither thin and fluy, neither ouer grosse and thicke, but temperatly white, and pleasant in tast.

And to be short, that milke is best and most to be choosen, of the which a drop being milked softly vpon the naile of the thumbe, holding your finger still, it rolleth not of, neither flitteth abroad, but if ye moue your hand a little it will slide of by and by: but if when it is milked on the naile it spread abrode, and flit by and by, then is it to thin, but if it cleaue still when that ye moue a little your hand, then is it to spisse and thicke. The meane betweene both is best.

If it be so that the nurses milke be too hot, sharpe, or colericke: then let her neuer giue the child suck, her selfe being fasting.

Diuers causes of the defect or failing of milke.

Sometimes it chanceth, that the mothers or Nurses milke do faile or decrease, the which thing may come by diuers causes: as by sickenesse, by disease in the brests, or by taking of cold in the same, and so stop and cludder the milke, or for because she lacketh such things the which might engender milke, other by ouermuch fasting, hunger, and thirst, the which causes must be wel considered: and then according to that, minister a remedy.

Things which do augment and encrease milke be these.

Let her vse to eate Parsnep, either the seede or the roote: also

alſo the ſeede or roote of Fennell, ſodden in the broth made with Barley or Cicercula, let her eate of that with other meats that ſhe feedeth on.

Item, to eate ſheepes breſtes, and the milke of them is good.

Item, take an ounce of cow butter, & diſolue it in warme white Wine, the which let the Nurſe drinke.

Item, boxing vnder the breſtes doth well, without ſcarification.

Item, a plaſter for the ſame of Frankencenſe, Maſtick, and Pitche, layde to the breſtes, or vnder the breſtes. the skinne firſt being annoynted with oyle, leaſt it ſhould cleaue ouer faſt to the place.

Item, it ſhalbe very good to rub ſoftly with the hand the breſtes, or els in bathing after dinner or ſupper, to cauſe ſome to ſucke her breſt.

Item, take the oyle of white Lillies, or of violettes, and mingle with it muske, Enſence, and *Laudanum*, well tempered together, in the ſame dip a peece of wooll, and clapp it to the breſtes, and ſoke them with it.

Item, waſh them, and ſoke them oftentimes with wine, in the which is decoct and ſodden Mintes, Roſes, violets, and *Xiloaloes*. Alſo to eate a broath in the which is ſodden a Hen, with Cinamome, Maces, *Cardamomum*, and alſo the yolke of an egge.

Item, it is good for her to eate freſh cheeſe and milke and to refraine from all manner of great labour and harde workes.

Alſo, pottage made of beane meale, Rice, and breade made of fine flower, tempered with Milke and Sugar, putting to it alſo a quantitie of Fenell ſeede, or of the leaues, is very good.

Item,

Item, take of Annis seede, of *Siler montanum*, of each three drammes, of Christall beaten to powder two drammes, and as much of Sugar, giue her this to drinke about ten dayes, at morning, euening, and mid-day.

Item, take of Fennell seede, or the leaues, and of Horehound, of each two handfulles, of Annis seede foure drams, of Saffron beaten one scruple, also of fresh Butter three ounces, and seeth all these in sufficient water, making hereof a plaster, the same plaster whilst it is hot, lay it to the Nurses brest.

Item, take of Commin seede an ounce and an halfe, of clarified Hony three ounces, seeth it in fiue pintes of water, altogeather put into a new pot, and let it seeth to the third parte, and of this decoction giue the Nurse often-times to drinke.

Item, take of Beetes well washed one ounce, of Commin halfe an ounce, of Hony sixe ounces, of these mingled and tempered togeather, make an electuary, of the which let her take boh in the morning and euening, at each tyme a spoonefull.

Item, take two drams of Christall beaten into fine powder, and deuide that in foure equall partes: one of these partes giue vnto the Nurse, the space of foure dayes to drinke, with broth made eyther of Cicer, or els of Peason.

Also al these things following encrease and augment milke in the brestes: Annis and Annis seede, dill and the seede, Horehound, *Cardamomum*, fresh Cheese wortes made of olde Cheese, Cicer, Christall beaten to powder, and taken with Hony, Lettuse, Fennell, Wine in which Rosemary or Sauery be sodden.

Item, to abstaine from venery or mans company: for if shee vse that, it shall spend and consume the milke, and make

make it vnſauerie & vnwholſome, neither can the childe well brooke it, but moſt commonly ſhall caſt it vp againe, becauſe it cannot digeſt it.

Alſo it ſhall be beſt that the childe ſuck not of the mothers breſt by and by, as ſoone as it is borne, but rather of ſome other womans, for a day or two, for becauſe that the creame (as they call it) ſtraight after the birth, the firſt daye in all women doth thicken and congeale.

Item, if it chaunce that the Nurſe be ouer ſore lasked, or that ſhe be ouer ſore bound, ſo that ſhee take any medicines to remedy it: then let another giue the childe ſucke whyleſt ſhe be recouered againe. And when the childe is layde in cradell to be rocked, rocke not too faſt, leſt through ouer much rocking and ſtirring, the childes ſtomack turne, and the milke there corrupt for lacke of reſt.

How long the childe ſhould ſucke.

Auicen **aduiſeth to giue the childe ſucke two yeares: howbeit among vs moſt commonly, they ſucke but one yeere. And when yee will weane them, then doe it not ſodenly, but a little and a little, and to make for it little pilles of bread and Suger to eate, and accuſtome it ſo, till it be able to eate all manner of meate: and this ſhall ſuffiſe for the education and bringing vp of Infants at this time. Notwithſtanding diuers other things heere are left vnſpoken of, another time (God willing) wee ſhall declare them at large.**

Of diuers diseases and infirmities which chaunce to children lately borne, and the remedies therefore. Chap. III.

ALthough there bee in manner infinite diseases which happen to Infantes, as writeth Hipocrates, Galenus, Racis, Auicenna, and diuers other: yet for breuity and shortenesse wee will rehearse heere onely such of them which most commonly happen to the same, and that be these: exulceration of the gummes, flix of the belly, or ouermuch loosenesse of the same, the belly hard bound, the cramp, the cough, and distillation of the head, short windinesse, bladders on the tongue, exulceration or clipping of the mouth, apostume in the eares, apostume in the braine, swelling and boining of the eyes, scum or creame of the eies, the feuer, gnawing in the belly, the body swelling and puffed vp, often sneesing, wheales or bladders of the body, swelling of the coddes, swelling of the nauell, vnsleepinesse, yexing, appetite to parbrake, fearefulnesse in the dreames, the mother, issuing out of the fundement gut, wormes in the belly, chasing, the falling sickenesse, the consumption, the palsie, trembling of the partes of the body, the stone, goggle eyes.

How to cure and to remedy all these now will I shew in order.

Of exulceration of the gums.

FIrst in exulceration of the gummes, are wont certaine pushes, and as it where wheales to grow on the gummes, or in the corners of the sawes, the which

which put the place to much greeuance: and to remedy this, it shalbe good that yee with your finger rubbe the Infants gummes, and the pushes or whelks withall, and then to annoint the same gums with ointment made of Hens greece, Hares or Conies braine, oyle of Camomel mixt with Hony: then take water, and in it seeth Camomell and Dill, the which water being hot, powre it on the childs head, holding it a foote aboue the head.

Of the flix and ouermuch looseneſſe of the belly.

For this take the seede of Roses, Commin, Annis, and the seede of Smalladge, beate all these togeather, and make them Plaster-wise, and lay it to the childes bellye. For the Flix in children.

And farther, if that it which the Infant voydeth be of red or yellow colour, then giue it to drinke of the Syrope of Roses, or of Crabbes, other els of Pomegranates tempered with a little Mint water.

Item, take the seede of Sorrell, and beate it, then temper it together with the yolke of a rosted egge, and giue that to the child to eat, or els take the same seede bruised first, and then seeth it in fayre running water, thereof let the childe drinke two or three times the day,

Item, take a gall, and beate it to powder, then seeth it in water, with this water temper Barley meale, or the meale of *Mellium*, and make a plaster of it, the which lay vnto the childes belly.

Item if that that commeth from the child be whitish, then take of Nutmegges the waight of a Penny, and of white Frankencense a scruple, or the waight of two pence the which temper with the iuyce of a Quince, and giue it

to the childe to drinke.

Item, take the meale of Barlye, temper it with the iuyce of Plantane, and a little Vineger, and make it plasterwise, and lay it to the childes belly, but being first a little boyled together ouer the fyre.

Item, take the iuyce of *Centinodium*, and the white of an Egge, and temper them together, to the which adde the powder of dryed red Roses, the powder of Hematites, Masticke, Frankencense, Bole Armeniake, *Sanguis Draconis*, and the rynes of Pomegranate, of all these mixed together make a plaster, and lay it (first warmed ouer the fire) to the Infants belly.

Item, to washe the childe with the water in the which be sodden leaues of redde Roses, is very good.

Item, take the iuyce of Camfery, and the iuyce of Plantane, the more and the lesse, and in this put claye of an olde furnace or ouen, and make of it a plaster, and lay it to the childes belly.

To vnlose the childe being bound.

If the child be so bound, that it cannot long time haue any stoole, then make a suppositarie of Hony, sodden till it be hard and massie, and let the suppositarie bee of the length of your little finger, and the bignesse of two Wheate strawes bound together, then dip it into oyle, and conuey it into the childes fundement.

Item, likewise you may make a suppositar of the stalke and the roote of Beetes, or els of the roote called Oresse, or Flourdeluce roote, made of the quantitie before spoken, and conueyed into the fitting place of the childe.

Item, to giue to the Infant as much Hony as a Pease to drinke,

drinke, and to rubbe the belly a little, and to supple it with a peece of wooll dipped in Oyle, or dipped in Bulles gall, and layd to the Nauell.

Item, you may giue vnto the Nurse a medicine which hath vertue to vnbinde and loose, and the next day after let the childe suck her, and it will loose also the childe.

Item, take of small Mallowes, of great Mallowes, of each an handfull, of Fenegreke and Line-seede of each an ounce, of Holyoke two ounces, of figges the number of ten, seeth al these togeather in water, and them stampe them in a morter, and put vnto it of Butter, and of Hennes grece, of each two ounces, and of Saffron on scruple, and make a plaster of it vpon a linnen cloth, of the thicknesse of a straw, and lay it to the childes belly, a day and a night.

If this moue not the belly, then take of Aloes Cicotrine one dram, of *Heleborus* both *niger* and *albus*, of each, fifteene graynes, beate these to powder, then temper them with three spoonefuls of the iuyce of Walwurt, or of Oxe gall, in this licour dippe Woll, and lay it to the Nauell the breadth of a hand, and binde it to the place.

Item, take the iuyce of Walwurt, and of Mill meale, and seeth those together till they be thicke, then make a plaster thereof, and lay it to the belly beneath the Nauell.

Remedy for the Crampe, or distention of members.

If it chance that the Infant be taken with the disease called the crampe, the which for the most part commeth of indigestion, and of the weakenes of the power attractiue, and specially in such children the which be very fat and moyste, then shall yee annoynt all along the

backe of the Infant with the oyle of blew Floure-deluce, or els white Lillyes, eyther the oyle of Rue.

If the crampe take the child whilest it stretcheth forth the armes, legges, and other members (as we be wont in gaping or yaning) then let it be bathed and washed in water, in the which Prim-Roses, Couslopes, or the flowres of Camomell be sodden, or els annoynt it with the oyle of Violets, and the oyle of sweete Almonds tempered together: and if the childe bee in great heate, annoynt it with the oyle of Vyolets, or with oyle Olyue, tempered with a little white waxe, and also powre on the childes head the oyle of Violets.

Remedie for the cough and distillation, or Catharres of the head.

Sometimes the Childe is sore encombred with the cough, and with distillation or running of humors out of the head to the nose, the mouth, and the brest, the which yee shall remedy thus.

First powre warme water on the childes head, holding it a foote and a halfe from the childes head, and so doe continually the space of halfe an houre, and in the meane while put a little Hony on the childes tongue to chawe vpon: then put your finger into the childes mouth, and depresse or holde downe the innermost part, or the roote of the tongue next to the throate, to prouoke the childe to vomite, and to voyde the grosse and viscous humors, which be cause of this ill.

Item, take Gumme Arabicke, Gumme Dragagant, the seede of Quinces, the iuyce of Lycorise, and Suger penidium,

dium, all this beaten together, giue euery day to the childe a quantitie with milke new milked.

Item, make Almonde milke with Almondes blanched, and onely the iuyce or water of Fenell, whereof when it is well ſodden, let the childe eate or drinke morning and euening, or any other time of the day.

And if it bee ſo that the cough haue exaſperate and made rough the tongue and the roofe of the mouth, then take of the ſeede of Quinces two ſpoonefulles, bruſe them a little, and ſteepe them in warme water the ſpace of two or three houres, then ſtraine the viſcous and groſſe water from them through a ſtrainer, and that remaineth, frye it together in a Frying panne with Suger *Penidium*, and the oyle of ſweet Almonds therof making an electuarium, the which giue vnto the childe to receiue: if the childe haue great heate with the cough, then adde vnto the ſame electuarie, the iuyce of a ſweet Pomegranate,

Item, againſt the cough, and ouermuch heate, take the ſeede of white Pogie and Dragagant, of each two drams, of the ſeede of Cowardes foure drams, and beate all theſe together, and giue at once the waight of foure pence to the child, with the water in which Rayſons haue been ſodden.

Item, take Rayſons, and dooing away the graines of them, ſeeth them together with water in a Frying Pan, ſo that they burne not to the bottome of the panne, then take it from the fire, and beate it well in a morter, tempering therwithall Suger *Penidium*, and giue of this in the morning and euening to the childe.

Againe, if the cough come of a colde cauſe, then take a little Myrrhe beaten to powder, and temper it with a quantitie of warmed Hony, and the oyle of ſweete Almondes, and of this giue vnto the childe.

Furthermore, the Nurse must auoyde all such things the which may engender cough, as Vineger, ouermuch salted meates, Cheese, Nuts, and all sharpe things. Also she must annoynt the Childes brest with butter, and with Dialthea.

Item, for the cough. Take Raysons, and frye them in a frying panne, then stampe them in a morter, and to that adde as much of Suger *Penidium*, with a little oyle of Violets, and make an electuarie of these, and giue to the childe the mountenance of a Hasell Nut.

Remedie for short winde.

Many times chaunceth also to Infantes difficulty of breathing or short windinesse: the which to remedie, take Linesseede, and beate it, and giue of it vnto the childe with Hony: but if the disease encrease on the childe, and that the winde pypes in a manner seeme stopped, then annoynt well the eares, and all the places about the eares with oyle Olyue, and also the tongue for to prouoke vomite, and then powre a little warme water into the childes mouth to wash it with all, and giue to it a little Linesseede, tempered with Honny, and beaten, made after the fashion of an electuary.

Item, if the childe haue besides this also the flix: then giue vnto it the Syrope of Myrtels, other els Dates sodden with milke and flower.

Against wheales or bladders on the tongue.

Item, sometimes happeneth to the children, wheales and blisters on their tongue and mouth, which

things

things come of the sharpenesse and eagernesse of the Nurses milke, the mouth and tongue of the Infant beeing so tender, that the least thing that toucheth it shall offend it: wherefore, besides that it is great paine to the childe thus to be blistered by the eagernesse of the milke, it is also very perillous and dangerous. For such wheales which be not ripe and seeme blache, be token death: which if they be white or yellowish, then they be of lesse perill.

Against this ill, take Violets and Roses, and seeth them in a little Rose water, and therewith wash the blisters.

Item, take the iuyce of Lettuse, the iuyce of Petimorel, and the iuyce of Pursselaine, which when they bee well commixt and tempered togeather, annoynt therewith the whelkes. And if the foresaid blisters or whelkes bee blackish: then adde to the foresayd iuyces, Licorise beaten to powder.

Item, if the same bee very moyst then take Mirre, Gales, the rine of Frankencense, beate them well altogeather, and temper them with Honny, and annoynt the childes tongue therewith.

Item, take the iuyce of Mulberies before they bee full ripe, other else of vnripe grapes, which is called *Vergeus*, and with that annoint the tongue.

Item, it is very good to wash the tongue with red wine, and then to strew vpon it the powder of Galles, or els of the barcke or rine of Frankencense.

If yee will haue a quicker medicine in operation and sharper: then take Bole Armenacke, Psidium, and Sumach, of each three drams: also of Galles two drams, of Alome one dramme, all these beate together, and searse them through a

searser, and strew that powder on the blisters.

Item, if these wheales be reddish and cause much spittle to gether together in that place, then let the Nurse vse such things which are moyst and colde, and let her chaw in her mouth very small a few fatches, of the which lay on the Infants mouth and tongue.

Item, Amilum or starch tempered together with Rose water, and put on the childes tongue is good.

Item, take the iuyce of Pomegranats, the iuyce of Quinces, or the iuyce of Oringes, and doe of this on the childes tongue in like manner: but if the wheales or blisters be somewhat yellowish, then to these iuyces spoken of before adde the iuyce of Lettuse and of Purselane. But if the wheales seeme whitish, then take of Myrrhe and of Saffron, of each one dramme, of Sugar Candie two drams, and beate these to powder, and lay it on the wheales of the tongue.

Of exulceration or clefture, chapping or chining of the mouth.

Sometimes by reason of the hardnes of the nurses paps, the childs lippes and mouth be exulcerate, hauing in manner of clefts and chines in them: and in this case take tozed woll, and dippe it in the iuyce of Plantane, or els in butter molten, or in fresh hens greace, euerie of them being warme, and with this annoynt the mouth and lips of the child.

Of

Of Apostumation and running of the eares.

When that humors and matter issueth out of the eares, which properly commeth of aboundant humors in all the body, & most specially in the head: then take a peece of wooll, and dippe it in hony mixt with red Wine, to the which is put also a little quantitie of Alome beaten to powder, or of Saffron then make of the same as it were a tent, and put it in the childes eare, and when the the tent hath sucked and drawne to it the humours and filthynesse of the eare, then take it out and put in new: and if that which commeth out of the eare bee as matter, then take of sodden Honny, and temder it with water, put of it into the eares: or els take the powder of Galles, tempering it with Vineger, and doe likewise.

But if the child haue great paine and dolour by windines, ventosity, and the humours in this place, then seeth Organie and Myrrhe with oyle Oliue, and so beeing warme: put of it into the eares.

Of apostumation in the head.

If there be any Apostume engendred in the head, (which many times chaunceth) the which causeth the cheekes and eyes to be greatly payned, and the eyesight to ware wannish or tawney: then must be applied such things which may refrigerate and coole the braynes; as, take the iuyce of Gowardes,

Gowardes, the iuyce of Nightshade, and iuyce of Purselane, and temper them with the oyle of Roses, in this dip a peece of wooll, and lay it to the head, and as often as it waxeth dry, dip it againe.

Of swelling or bolning of the eyes.

AGainst swelling and bolning of the eyes, take *Licium*, and temper it with womans milke, and put of it into the childes eyes, and binde it to the place with a fine and soft linnen cloth: then afterward wash the eyes with water in which Camomell and basill haue beene sodden. **If that in this swelling the eyes be not red, neyther the browes swollen**: then take Mirre, Aloes, Saffron, and the leaues of Roses, and temper all these, and stiepe them in olde wine, and binde it to the childes eyes with some linnen cloth, and into the childes nose put a quantity of Ambre, dissolued in womans milke.

Of the Scumme or white of the eye.

AGainst the Scumme or white of the eye, which for the most part happeneth to children through ouermuch crying and weeping, take the iuyce of *Solatrum*, and drop the same into the childes eye, and if by the same chaunce the vaine of the eyes waxe reddish, or be swollen, then annoynt them with the same iuyce.

Against immoderate heat, or the feuer.

IF the Infant be in great and behement heat, contrary to nature, the which is called a Feuer: First it shall be the Nurses part to eate and vse such things the which coole

coole and moysten.

Also to giue vnto the Infant of these things following. The iuice of Pomegranate, the water of Gourdes, Suger, with a little Camphery mixed therewithall, tempered well togeather. Item it is very good to prouoke it to sweating.

Item, take of the iuyce of Wormewood, of Plantane, Mallowes, and Singrene, and temper them altogether, and seeth them a little on the fier, in the which also mixe Barley meale, and make a plaster of all these, and lay it to the childs brests. Also take the oyle of Roses, and the oyle of Poplar, and mixe them together, with this oyntment being colde, annoynt the childes forehead, the temples, the armes, the hands about the wrestes, and the pulses, and the feete about the ancles.

Item, take of Barlye meale, and of dried Roses and powdred, and temper these with the water of Roses, and the water of Endiue, and make thereof on the fire a plaster, the which lay to the childes brest somewhat warme.

Also as often as the child is washed, let it be done with water in which is sodden such things which coole: As Lettice, Purslaine, Endiue, Plantane, and such other.

Against fretting or gnawing in the belly.

If the child be vexed with fretting & gnawing in the belly, the which thing yee shall know by the immoderate crying of the child, and that it turneth from one side to another, with great crying: then shall you take warme water, wherein hath beene sodden Lauander, Cummin, Fenell seede, or the seede of Dill, and oyle Oliue, tempering them together: and herein dip a peece of

Wooll

Wooll, and therewith soke the childes belly oftentimes.

Against swelling of the body.

When the childes body, or any part thereof is swollen and puffed vp: then take the toppes of Elder tree, and of Walwort, and seeth them in white Wine, and therein lappe the Infant, specially if it be not taken with ouer great heate: but if so be that with swelling in the head the belly bee swollen also, then take Myrrhe, Aloes epatike, and Saffron, and beate them altogeather, and temper them with the iuyce of Beanes, and lay it to the childes head,

Against often sneesing,

Sometimes the Infants be sore troubled and vexed with often sternutation and sneesing, which thing if it come of the Apostume in the head: then shall yee minister such things to the head which refrigerate and coole, whether it bee oyles, oyntements, iuyces of the hearbs, or other things. If this come of any other cause then of Apostume: Take Basill, be it greene or dry, and put of the iuyce or powder of it into the childes nose. **But if this sneesing come and begin with heate, and that the childs eyes seeme as they grew inward for paine thereof:** then lay to the childs head the leaues of Purslaine, or Goward, cut in thinne slices, and tempered with oyle of Roses, and Barly meale, and also the yolke of an egge.

Of

Of whelkes in the bodie, and the cure.

These whelks if they appeare blacke vpon the body, they signifie perill of life, and so much the more, the greater quantitie that there is of them: but if they seeme whitish or reddish, it is no perill, and may easily be cured. Wherefore take the leaues of the red Rose, the leaues of Myrtils, and of *Tamariscus*, and seeth these in water, and in that water wet a linnen cloath, and soake therewith the whelkes. Item likewise it is good to annoint the same with the Oyle of Roses, of Myrtils, and *Tamariscus*. **If the whelkes be white or reddish, then let them be ripe before ye minister any thing to them: and when they be open and begin to matter,** then to clense, purifie, and to dry them being ripe and broken, it is very good to wash the same whelkes with Mulsum or Hydromell, in which Saltpeter is dissolued. Mulsum and Hydromell, **is water and hony sodden together.**

Against swelling of the coddes.

Many times chaunceth to children (through ouermuch crying) swelling about the Coddes, and sometimes burstnesse, and swelling in the inner part of the thighes, the which swelling sometimes commeth by inflamation of great heat, and sometimes with onely windinesse. If it come of windinesse, then the Coddes wil sometimes appeare so stiffe as a tabour, and shine as it were an horne. The remedy for this is, take a quart of double beare woort, and therein seeth of the leaues of Bay halfe a handfull, of Rue a quarter of an hand-

handfull, of Fenell, Dill, and Camomell, of each a meane handfull, cut and bruſe all theſe hearbes togeather, and ſeeth them from the quart to the pynte, then ſtrayne them ſtrongly from the liquor, in the which liquor ſeeth ſo much Beane flower as may ſerue to make a plaſter, thereto adding at the latter end two or three ſpooneſuls of oyle of Camomel, and lay this plaſter hot to the coddes. **If the ſwelling come of heate, then alay the ſame with ſome colde hearbes, ſuch as I haue oftentimes ſpoken of before.**

Againſt ſwelling of the Nauell.

ALſo ſometimes the childes Nauel ſwelleth, and eſpecially ſtraight after the birth when it is cut. For this, take Spike celtike, and ſeeth it in the oyle of Almondes, myxed with a little Turpentine, then in this dippe wooll, and lay it on the place.

But if ſo be that this ſwelling come of ouermuch criing, cough, or of a ſtroke or fall: Then take bitter Lupines, and the powder of faire olde linnen cloath burnt to powder, and temper theſe with red Wine, and then in this dip a peece of towe, and lay it to the Nauell.

Againſt vnſleepineſſe.

AGainſt vnſleepineſſe, that is when the childe is deſtitute and wanteth his due and naturall reſt, all the while crying and weeping. For this take two heads (with the ſeedes therein contayned) of white Popie, and with one ſpooneſull of Roſe water, and three or foure droppes of Vineger, ſtampe them in a morter reaſonably then adde thereto two ſpooneſulles of womans milke, and the

the waight of an halfe peny of Saffron, with halfe a ſpoone-full of Barly flowre, the which yet ſtampe a little together againe, and then lay it in a fine thinne double linnen cloath, and apply it to the forhead from one temple to the other.

Item, giue the childe to drinke a little of the ſyrope of Popie. Alſo to annoynt the temples with the oyle of Popie is very good.

But if this vnſleepineſſe come of the impuritie of the Nurſes milke (as many times it dooth) then take of the oyle of Violets, and put vnto it a little quantitie of Vineger, and of this liquor droppe oftentimes into the childes noſe-thrilles. Or els take the oyle of Roſes, and temper it with the iuyce of Lettuſe, and therewith annoynt the head and the ſtomacke of the childe, **And farther, ſee that the Nurſes milke may be amended.**

Againſt yexing or the hyckot.

This yexing commeth either of coldneſſe of the ſtomacke, or els of ouermuch fulneſſe, or for lacke of meate, and emptineſſe of the ſtomacke, or els by ſome hot and cholerike quality, biting vpon the mouth of the ſtomacke

As often as it commeth by the abundance of meate and fulneſſe, the remedy is to prouoke it to vomite. **If by coldneſſe of the ſtomacke,** then annoynt the ſtomacke with the Oyle of Bayes warmed, other els lay to the ſtomacke a plaſter made of the ſeede of Dill, beaten and tempered with the iuyce of Myntes.

But if it chaunce by any heate or collerike quality, then take the Oyle of Violets, or of Roſes, the iuyce of Endiue,

or of any other such hearbes, the which haue power to infrigidate and coole, and temper the same with womans milke, and annoynt therewith the childes stomacke.

And when it proceedeth by defect and lacke of meate or emptinesse of the stomacke, then giue to the childe to feede vpon milke, and other good holesome things to sup, **neither passe not greatly though the childe reiect and vomite vp againe that the which it receiueth, for so much euer will remaine in the stomack that shalbe sufficient to sustaine it, and meanely to nourish it.**

Against often parbreaking by weakenesse and feeblenesse of the Stomacke.

Against ouermuch parbreaking, beate foure graines of Cloues, and giue it to the childe to drinke, with foure or fiue spoonefuls of red Wine.

Item, take of masticke, white Frankencense, and the leaues of the redde Rose, so much as shalbe sufficient, and all these beaten together, temper them with the iuyce of Myntes, and make a plaster of it, laying it to the childs stomacke. **But if the childes vomiting be very vehement**, then put vnto these foresaid things a quantity of Rose vineger.

Item, take fine meale, and bake it so hott in an Ouen, or else in a frying pan ouer the fire, till it waxe browne, then beate it to powder againe, putting it into Vineger, and to these adde the yolke of an Egge hard rosted, Masticke, Frankencense, and Gum Arabicke, and temper all these with the iuyce of Mintes, making of it a plaster, the which laye to the childes stomacke, and to the childes mouth and nose hold

hold a warme toste of bread.

Causes of this ill be three. The first, if the child haue taken more milke then it is able to concoct and digest. The second, if the Nurses milke be ouer thinne, watery, and flush. The third, if the same milke be impure, feculent and corrupt. These causes prouoke vomite, and especially if the childe also haue a weake and watery stomache: wherfore ye must helpe the Infant after this manner.

First let the childe sucke lesse then it did before, and then also marke that which the childe doth parbreake, whether it sauour sharpely like Vineger, and that it be whitish: For if it be so, then take of white Frankencense viii. graines, of dryed Rue xx. graines: beate these to powder, and giue it to the childe to drinke with the sirope of red Roses.

Or else let the Nurse chaw Cummin, and so put it into the childs mouth: Giue also of the syrope of Pomgranets, with the powder of drie Mints to the childe.

Take Masticke *Accatia*, *Xiloaloes*, Galles, white Frankencense, tosted bread, of each like much, beate them together, putting to of red Roses, and tempering it with the conserue of Roses, and lay it to the childes stomake.

But if it so be that the parbreaking of the child sauer not after the fashion of Vineger, but after some other soure sauour, and that it be not whitish, but pale or yelowish: then giue it the iuyce of Quinces, **and laye this plaster vnto the childes stomack** Take Barly meale, wilde Mulberies, and *Psidium*, beat all these together, and temper it with Rose water, and lay it to the childes stomack.

And furthermore, if the childes stomach be somwhat watery and slow in digestion: then annoynt it with the water of Roses, in the which Muske hath beene dissolued

or els the water of Mirtilles, and giue it to drinke the iuyce of Quinces, with a little Cloues and Suger, or with a ſcruple of Nutmegs therewith tempered and mixed.

Againſt fearefull and terrible dreames.

ALſo ſomtimes the children be vexed and vnquieted with fearefull and terrible dreames in their ſleepe, which thing for the moſt part commeth of the aboundance of food, and ouermuch meat or drinke, which for the ſuperfluitie thereof cannot be concoct ne ouercome of nature, wherefore neceſſarily it putrifieth and corrupteth: the noyſome and vidious vapours whereof, flying vp to the head in time of ſleepe, cauſe theſe terrible phantaſies in the ſleepe. And thus it may be remedied. Firſt take heed, that yee lay not the childe to ſleepe ſtraight after it hath fed, and alſo let it licke a little Hony, ſwalowing it downe, ſo that by it, ſuch things the which be ſomewhat hard to digeſt and concoct, may the ſooner be digeſted, and the refuſe the more eaſily to deſcend into the guttes.

Item, euery day giue to the Infant halfe a dram of the Electuary called *Diamuſcum*, or *Diaplicis*. Alſo Triacle in this caſe is very good, taken with Milke, as ſaith *Raſis*.

Againſt iſſuing forth of the Fundement gut.

FOr the iſſuing forth of this gutte: when the childe laboureth to eaſe it ſelfe: Take Mirtyls, Acorne cuppes, red Roſes dryed, burnt Hartes horne, burnt Alome, Goates hoofe, *Balauſtium*, and Galles of each like much, and ſeeth all theſe together with water, ſo long till the

the water haue receiued the strength of the ingredience, and with this water being warme, wash the gut, and so conuey it into the body againe, **as I haue taught you in the second booke.**

Against Tenasmus.

TEnasmus is a disease when the childe enforceth it selfe to the stoole, and yet can do nothing, the which thing oftentimes chaunceth to children, most commonlye proceeding of cold. Against the which, ye shall vse these remedies. Take Garden Cresses and Cummin seede, of each like much, beate them togeather, and temper them with old butter, and giue it the Childe to drinke with colde water.

Item, take Turpentine, and lay it vppon coales, whose fume let the childe receiue beneath in the fundement, the fume being inclosed round about with clothes.

Item take Tarre, and likewise make fume of it, receiuing the fume as before.

Against wormes in the belly.

SOmetimes there breede Wormes in the guttes, of the bignesse and quantitie of such as are wont to be in olde Cheese, called Mites, and some like Lice. And somtime in the belly are engendred Wormes of the bignesse of earth Wormes, called Eases. Against these vse this remedy. Take the water of *Centumnodia*, and giue it to the childe to drinke with milke.

Item, take of white Corall, the scraping of Iuory, of

Harts horne burnt, and of Iroes, of each a ſcruple, of Suger Candy one ounce and a halfe, of the water of *Centumnodia*, ſo much as ſhalbe ſufficient to temper all theſe things before, and of this make ſuppoſitaries, miniſtring to the childe euery day the waight of two drammes.

Otherwiſe, according to *Raſis* **minde**. Take of Commin ſeede as much as ſhall be ſufficient, and temper it with Oxe gall, making thereof a plaſter, the which yee ſhall lay to the Infants Nauell.

Item, Oyle Oliue taken and drunken a ſmall quantity thereof, is very good to kill all manner of Wormes which breede in the gutte, neere to the fundement. Alſo take the fineſt Cotten, and thereof make ſuppoſitories, the which yee ſhall annoynt with the oyle Wormewood, or of Rue, or of the Kernels of Peaches, or the oyle of bitter Almonds, and ſo to conuay it into the childes ſitting place.

Item, it ſhall greatly profit the child, if it be waſhed in the water in which is ſodden Wormewood, and the leaues of Peaches.

Item, an oyntment for the ſame. Take of Wormewood, and of Lupines, of each two drams, of *Siler montanum*, Commin, Cockle, Centory, and *Centonicum*, and of Harts horne burnt, of each foure drams, all theſe things beaten togeather, temper them in the oyle of Wormewood, or of bitter Almonds, the waight of two ounces, putting to it foure drams waight of waxe, and make hereof an oyntment, and annoynt the childes belly therewith by the fire, or in ſome warme place.

Item, take of Cockle two drams, of Wormewood and Maſticke, of each one dram, of Aloes, red Corall, of each two drammes, of *Coriander preparat*, ſixe drams, beate all theſe well togeather. **Adde alſo to theſe**, of Rye meale three ounces

ounces, of Lupines beaten to powder, six drams, of Saffron two drammes, temper all these in two ounces of the iuyce of Rue, and foure ounces of the iuyce of Wormewood, or of the oyle of the same, and make hereof a plaster, and lay it vnto the childs Nauell the breadth of a hand.

Item, giue the childe the waight of foure pence of the powder of *Aloes Cicotrine*, with fayre water first sodden and sweeted with Suger, or else with single Beare: and this no doubt is soueraigne.

Item, against the great and long Wormes. Take of the iuyce of Wormewood, and of Oxegall, of both two ounces, of *Colocinthis* viii. drams, temper all these well together, adding to it a little wheaten meale, and make hereof a plaster, the which lay to the Nauell of the childe.

Item, a bathe for the same.

Take Wormewood and Gaules, and seeth them in water, and let the childe be bathed in it vp to the Nauell.

Of chasing or galling in any place of the body.

Against galling or chasing of the childes shinne, by reason of the acrimonie and sharpnesse of vrine or sweat: Take Myrtils and beate them to powder, and strew thereof on the place.

Item, take of *Iroes*, of the red Rose, of Cyprus, of *Tragacantum*, so much as shall be thought sufficient, and beate them all, or part of them, and strew of the powder on the chafed place.

Item, take of the oyle of Roses one ounce, of white

Frankencense one dramme, and melt these together, and take eight graines of Camphire dissolued in Rose water, and mixe therewithall and of all this make an oyntment, and annoynt the chafed place therewithall. Also *Vnguentum album*, and *Vnguentum rubeum* be good for this purpose.

Item, the decoction and fomentation with the water wherein Plantane, Knot-grasse, Docke rootes, or *Bursa pastoris* is sodden, is very good for the same.

Of the falling sickneſſe.

SOmetimes the Infants be vexed and encombred with the falling sickneſſe, and that two manner of wayes. One is, that it hath this disease straight forth with the byrth: Cause of the which is colde and ill humors in the head and braines. Another is, that it taketh this infirmitie after the byrth by some accidentall causes, in which case, if it leaue not the child being a man child, before he be xxb. yeeres of age, and the woman child, about the time of hauing her first flowres, if it forsake them not in this space, neither by the might of Nature, neither of medicines, then is it like neuer to depart from them.

Againe, if this disease come not by nature, but by some accidental cause afterward: then giue diligent heed that the Nurses milke be very good, and conuenient to the childes Nature. And for the same purpose, if necessitie require, it shall be very good to purge and cleanse the Nurses body with due and meete medicines, and shee must auoide all such things the which do coole and moisten: and to suffer the childe to receiue no more milke at once, then it may be well able to digest.

Against

Against this cruell diſeaſe, authours much commend the roote of a Pionie, onely handged about the childes necke.

Item, the ſame roote dryed and beaten to powder, and ſo oftentimes giuen to the childe to take, ſometimes with drinke, ſometimes with pottage, pap, or milke, or any other wayes. Likewiſe the ſeede of Pionie is very good.

Furthermore powre now and then into the childes noſethrilles, Oyle of *Caſtorium*, or the oyle of Coſtus, or of *Euforbium*: Alſo let the childe ſmell to Rue, and to *Aſa fetida*.

Item, to hang *Viſcum querſinum*, which is gathered in March, the Moone decreaſing, about the childes necke, is very good. **Diuers other things there be, which might be here rehearſed, but this ſhalbe ſufficient at this time.**

Conſumption or pining away of the body.

WHen the Infant falleth away, and the fleſh rebateth, remayning nothing but as it were ſkin and bone, and thereby the child wareth ſickely: Then let the Infant bee bathed in water, in which hath been ſodden the head and the feet of a Weather, ſo long till the fleſh part from the bones of his owne accorde: and euery time that the childe commeth foorth of the bath, firſt let it be wiped and dryed cleane, **and then annoint it with this oyntment.** Take freſh Butter, oyle of Violets, and oyle of Roſes, of each one ounce, of the fatte of freſh Porke halfe an ounce, of white waxe two drammes: melt all theſe things together, and make an oyntment of it, annointing therewith the childes body.

Item, take white Waxe, Swines greaſe, Sheepes tallow, freſh

fresh Butter: melt all these things together, and straine them, making of it an oyntment, and annoynt the childe withall once or twise euery day. **But the chiefe hope of restauration, must be in light, restorative, and pure nourishing meates.**

Of lassitude, wearinesse, or heauinesse of the childes body.

SOmetimes it chanceth that the childs members of the body be so feeble, as though it had the paulsey, so that with those parts of the body the childe cannot helpe it selfe, neither can it lift vp the hands, armes, ne stand on the feet. If the child haue this disease whilst it sucketh, then let the Nurse be comforted and strengthened with such things the which haue vertue to heat & to dry. Also let the Nurse feede onely on rosted or fryed meates, and that she forbeare from Milke, Fish, and hard or salt powdred flesh: for commonly this disease springeth of cold and moyst humours, beseeging the sinnewes.

Furthermore, let not the Nurse vse any watered Wine, or mixed, but meere and in his owne kinde: and let her bath the child euer before she giue it sucke, after annoynting it with oyle of *Castorium*, or the oyle of *Costum*, **and let the child drinke euery day a quantitie of this electuary following.**

Take garden Mint, Cinamome, Cummin, drye Roses, Masticke, Fenegreke, *Valeriane*, *Amios*, *Doronicum*, *Zedoarium*, Cloues, Saunders, *Xiloaloes*, of each a dramme, of Muske halfe a dram, beate all these to powder, and confict them with clarified and deputed Hony, making thereof an electuarie, of the which euery day giue vnto the childe the

the weight of two pence to drinke with white Wine. If the childe haue this diſeaſe in euery part of the body, then take an ounce of Wax, and a dram of *Euforbium*, the which *Euforbium* yee ſhall beate in a morter with v. or vi. droppes of Oyle, till it be perfectly beaten, then temper them together ouer the fire, adding thereunto ſo much oyle as may be ſufficient to make a ſeare-cloth, and lay it to the reynes of the backe.

Of trembling of the body, or of certaine members of the body, called the Palſey.

If the childe happen to be vexed with trembling or ſhaking of the body, or the parts thereof, ſo that yee feare the Palſie of the ſame part, or that the falling ſickneſſe ſhould enſue: then remedy it after this meanes. Take the oyle of Roſes, and the oyle of Spykenard, and temper them together, warming it, and therewith annoynt the backe or reynes, and the other ſhaking members: yee may alſo take any other oyle the which hath vertue to warme and calefie, as the oyle of Bayes, and ſuch other.

Item, to bathe the childe in the decoction of Roſemary, Sage, Time, Hyſope, Sauery, Alexander, Smallage, &c. is very ſoueraigne.

If you cannot cure it by this meanes, then demand farther counſaile of the Phiſitians.

Againſt the ſtrangurie or ſtone, with ſtopping of the Vrine.

Strangury, Diſſury, and the difficulty in making of water, oftentimes chaunceth to children by reaſon

of

of the stone, or aboundance of grauell, other els many times of some other viscous, slimie, & flegmatike matter in maner & forme of dregs or rags ouerthwarting and crossing the passage, whereby the vrine should passe forth, in such wise, that (without great paine) the child cannot make water, and that yet but in small quantitie at once.

Which of these wayes soeuer it come, it shall be very good to bath the childe vp to the Nauell in the decoction of Peritorie of the wall, Mallowes, Holyoke, Linseede, Lillie rootes, Fenegreke, and sauery, other els with a spunge or double linnen cloth dipped therein, eftsoones to foment the share and neather part of the belly against the bladder.

But in men children chiefly foment them on the straights, betweene the fundement and the coddes, the which place in Latine is called *Peritoneum*, for in them lyeth the necke of the Bladder. After this bathing or fomentation, drye the places fomented, and whilest they be yet red with bathing, annoynt them with the oyle of Scorpions, to bee had at the Apothecaries, or els the oyle called *Petroelum*.

And if further neede shall require it, yee may applye this plaster following to the foresaid places. Take of Parsley and of Alexander, of ech halfe an handfull, of Peritorie, Mallowes, Holioke rootes, of each an handfull, seeth these hearbes togeather in good stale Ale, till such time as they be soft, then powre out the Ale from them, and stampe the hearbes in a Stone morter, adding thereunto of the seedes of Fenegreke and Line, of each halfe an ounce, being first beaten to subtill powder.

Item, of Commin seede the waight of foure grotes, beaten likewise to fine powder, of the Oyle of Scorpions, *Petroleum*, or other appertiffe Oyle an ounce and an halfe: of all these

these well commixed together, make a plaster, and lay to the places aforesaid. **To speake of any medicines to be administred inwardes, it is but folly, for so much as it is so hard to cause a childe to take any thing within forth.**

This difficultie in making water, may ensue by other meanes, whereof we neede not to speake at this time.

Of goggle eyes, or looking a squint.

If the childe haue goggle eyes, or that it looke a squint, then first set the cradell in such a place, that the light may come directly and right in the childes face, neither in the one side, neither in the other, neither about the head, least it turne the sight after the light. Also marke on which side that the eyes doe goggle, and let the light come vnto it on the contrary side, so to returne the sight. And in the night season set a Candell on the contrary side, so that by this meanes, the goggling of the eyes may bee returned to the right place. And further it shall bee good to hang clothes of diuers and fresh colours on the contrary side, and specially of the colour of light greene, or yellow, for the childe shall haue pleasure to beholde these strange colours. And in returning the eye-sight toward such things, it shalbee occasion to rectifie the sight agayne. **And this shalbe sufficient for this time, of the diseases of children after they be borne, making here an end of this third booke, for this time.**

Of

Of such things the which shall be entreated in this fourth booke.

CHAP. I.

HEre in this fourth Booke (by the leaue of God) shall briefly bee declared such thinges which may farther or hinder the conception of man, which as it may bee by diuers meanes letted and hindred, so also by many other wayes, it may be furthered & amended. Also to know by certaine signes and tokens, whether the woman bee conceiued or no, and whether the conception bee male or female, and finally certaine remedies and medicines to further and helpe conception: and thereafter wee will (according to our promise in the Prologue) set foorth certaine bellyfying receipts, and so make an end of this whole treatise.

Of conception, and how many wayes it may be hindred and letted.

CHAP. II.

THere is nothing vnder heauen, which so manifest and plainly doth declare & shew the magnificent mightinesse of the omnipotent liuing GOD, as dooth the perpetual and continuall generation & conception of liuing thinges here in earth, by the which is saued, prolonged, and augmented the

the kinde of all things. And where that this Almighty Lord and Creator hath so instituted and ordayned, that no singular thing in it selfe (here vpon earth) shoulde continually remaine and abide: yet hath he giuen from the beginning and instincted such a power and vertue vnto these mortall creatures, that they may ingender and produce other like things vnto themselfe, and vnto their owne similitude, in the which alwayes is saued the seede of posterity. Were not this prouision had by Almighty God, the nature and kind of al maner of things would soone perish and come to an end, the which vertue and power of generation many times doth halt and misse, by defect and the contrary disposition in the parts generant: As yee may euidently see in the sowing of Corne, & all other maner of seede. So that there be in al manner of generation three principall parts concurrent to the same, the Sower, the seed sown, and the receptacle or the place receiuing and conteyning the seed. If there be fault in any of these three, then shal there neuer be due generation, vnto such time as ỹ fault be remoued, or amended.

The earth vnto al seedes, is as a Mother and Nurse, containing, clipping & imbracing, them in her womb, feeding and fostering them as the Mother doth her children in her belly or matrix, vntill such time as they come vnto the growth, quantity & perfection due vnto their nature and kinde: But if this seed conceiued in the bowels of the earth, do not proue or fructifie, then be thou sure that eyther there is let in the sower, in the seede, or els in the earth.

The earth may be ouer watrish, dankish, or ouerhott and dry, or els full of stones, grauell, or other rubbish, or

full

full of ill weeds, which may strangle and choake the good corne in his growing: also the seede may be putrified, or otherwise viciate and corrupted, and so the life and spirit of it banished away and destroyed. The sower may vnordinately strew and cast the seede on the earth. &c. So that if there be no let in none of these parts concurrant to generation, or that the lets bee remooued and done away, then doubtlesse will ensue multiplication and encreasment of that kinde, of the which the seed commeth according to the natural inclination, the which almighty God hath implanted and set in the kind of all things.

How many wayes conception may be letted, and how the causes may be knowne.

CHAP. III.

EVery thing then, the which dooth encrease in this kinde, must first bee conceiued in the Wombe and Matrix of the Mother, which is apt and conuenient for the receipt of such seede. And (as I sayd before) as there may be defect and lacke in the mother, receiuing the seede, so may there be fault and defect in the Sower, and in the seed it selfe also.

And in women three or foure generall causes by the which the conception may bee impedite and let: ouermuch calidity or heat of the matrix, ouermuch coldnesse ouermuch humiditie, or moystnesse, and ouermuch drinesse. Any of these foure qualities exceeding temperancie, may be sufficient causes to let due conception.

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Wherefore the right excellent Phisition Hypocrates in the fifth booke of his Aphorismes saith. All such women the which haue colde and dense Matrixes cannot conceiue, and such as haue moyste and watersh Matrixes cannot conceiue, for the power of the seede is extinguished in it: also hauing drye Matrixes, conceiue not, for the seed perisheth for lack of due nutriment and foode: but that Matrix the which hath all these qualities in temperancie, that is fruitefull. This is Hypocrates saying, the which thing also may be well perceiued by a familiar example of sowing of corne.

For if it be sowen in ouercold places, such as be in the parts of a Countrey called *Scithia*, and in certaine places of *Almaine*, or in such places where is continuall snow, or frost, or where the sunne doth not shine, in these places the seed or graine sowne, will neuer come to proofe, nor fructifie, but thorough the vehement coldnesse of the place in the which it is conceiued, the life and quicknesse of the graine is vtterly destroyed and made voide.

And further, as concerning ouermuch humiditie, if ye sow your graine in a fen or marish and watery ground, the seed will perish thorough the ouermuch abundance of water, which extinguisheth the liuelinesse and the naturall power of the graine and seede.

Likewise if it be sowen in such a Countrey or place where is ouergreat heat, not tempered with water and raine, or if the yeere be so drye, that there come no raine at all to alay the extreame and feruent heate of the sun: then shall the seede sowen, wither and drye away, and the power of it be consumed and burnt.

And if it be sowen in dry places, where neuer commeth raine, or on the sand or graueily places, in such a place the

graine can neuer take, ne proue, ne be conceiued in it, to come to any fruit or profit.

Wherfore, if the Matrix be distempered, by the excesse of any of these foure qualities, then must ye reduce it againe to temperancie, by such remedies as I shall shew you hereafter. Likewise may there be defect and lack in the man: as if the seed be ouer hot, the which the woman shall feele as it were burning hot, or too colde, the which she shall feele as it were in manner cold as yse, or too fluye or thin, &c. Diuers other wayes also it may be letted, which shall not need here to be rehearsed.

Now if the woman cannot conceiue, the cause comming of ouermuch frigiditie or coldnesse in the matrix, that shal she know by these tokens. She shal feele great cold about the sides, the reines of the back, and the Matrix, her vrine shall appeare white and thinnish, & sometimes also somewhat spisse and thicke, and all manner of colde things shall noy her, hot things shall greatly comfort her.

But if it come by ouermuch humiditie of the matrix, that shall she know by these signes. If the body of her be of a fat and grosse disposition, if with her flowres issue foorth at the beginning and the latter end of them, certaine viscous and watery substance, and that her vrine be white, thick, and sometime as it were milke: Also that she feele great colde and paine about the Matrix and priuie parts, and much dolour in her sides, and in the reines of her backe.

And when ouermuch heate or drythe in the Matrix is cause of the hinderance of conception, then is the vrine high coloured red, or yelow, being thin, with certaine motes appearing in the water: the woman hath great thirst,

thirſt, and bitter riſing or belchings out of the ſtomake into the mouth. And many times they that are in this caſe, are very ſpare & leane in all their body, hauing alſo but ſmall quantitie of flowres, the which thing may hapen either by ouermuch watch, or ouermuch faſting, labour, trauaile, ſorrow, ſickneſſe, &c. But ſuch women which naturally are thus ſpare & leane, may very hardlie be brought to a temperance againe, and be made apt to conceiue. And this ſhalbe ſufficient for this time, to know which quality by his exceſſe cauſeth ſterilitie. Now wil we ſhew how it ſhalbe knowne, whether lack of conception be in the woman, or els in the man, and how to know whether the woman be conceiued or no, according to the minde of right expert Phiſitians.

How to know whether lack of conception be of the woman or of the man, and how it may be perceiued whether ſhe be conceiued or no. Chap. IIII.

IF ye be deſirous to know whether the man or the woman be hinderance in conception: Let each of them take of Wheate and Barly cornes, and of Beanes, of each viii. the which they ſhall ſuffer to be ſteeped in their ſeuerall brine the ſpace of twenty and foure houres: then take two pottes, ſuch as they ſet Gelliflowres in, fill them with good earth, and in the one let be ſet the Wheate, Barly, & Beanes ſteeped in the mans water, and in the other the Wheate, Barly and Beanes ſteeped in the womans water, and euery morning the ſpace of viii. or x. daies, let each of them, with their proper brine, water the ſaid ſeeds ſowne in the foreſaid pottes,

and marke whose pot doth proue, and the seeds therein contayned doth growe, in that partie is not the lacke of conception, and see that there come no other water or raine on the pottes: but trust not much this farre set experiment.

Item, according to Hipocrates writing, if ye will know whether the fault be in the woman or no, then let the woman receiue into her body vnderneath, being well & closely closed round about, the fume of some odoriferous perfume, as *Laudanum, Storax, Calamite, Lignum Aloes*, Muske, Ambre, and such other, and if the odour and sauour of such things ascend thorow her body vp vnto her nose, yee shall vnderstand that sterilitie commeth not of the womans part: if not, then is the defect in her.

Item, if she take Garlick, being pilled out of the huskis, and conuay of it into the priuie parts, and if the sent of it ascend vp thorow the body vnto the nose, the woman is faultlesse: if not, then is there lacke in her. These tokens, although they haue a certaine reason and appearance, yet be they not alwayes vnfallible, but only likly.

Whether she be conceiued already or no, ye shall know by these signes. First the flowres issue not in so great quantitie as they are wont, but wax lesse and lesse, & in manner nothing at all commeth from them. Also the brests begin to wax rounder, harder, and stiffer then they were wont to be: the woman shall long after certaine things, otherwise then she was vsed to doe before that time, also her vrine waxeth spish and thickish by retention of the superfluities. Also the woman feeleth her matrix very fastly and closly shut, insomuch that as Hypocrates saith the point of a needle may scarce enter.

Item, to know whether she be conceiued or no, according

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ding to Hypocrates mind in the v. of his Ampho. Giue vnto a woman when she is going to bed, a quantity of Millicratum to drinke, and if after that drinke she feele great paine, gnawing and tumbling in her belly, then bee yee sure that she is conceiued. This Millicratum is a drinke, made of one part wine, another part water, sodden together with a quantitie of Hony.

But if ye be desirous to know whether the conception be man or woman, then let a drop of her milk or twaine be milked on a smooth glasse, or a bright knife, other els on the naile of one of her fingers, and if the milke spread abrode vpon it by and by, then it is a woman child: but if the drop of milke continue & stand still vpon that the which it is milked on, then is it a signe of a man-child.

Item, if it be a male, then shall the woman with child be well coloured, & light in going, her belly round, bigger toward the right side, then the left (for commonly the man childe lyeth in the right side, the woman in the left side) and in the time of her bearing she shall better digest and like her meate, her stomach nothing so queasie ne feeble.

Of certaine remedies and medicines which may further the woman to conceiue. Chap. V.

All sterilitie then for the most part ensueth and commeth of the distemperancie of one of these foure forenamed qualities, wherefore the remedy and cure of the same when it chaunceth, must bee done by such things the which haue contrary power and operation to the excessiue quality, for by that shall it be reduced to his temperancie again.

As if that coldnesse and moystnesse exceeding temperancie in the Matrix be occasion of sterilitie, then must she apply such things to that place the which be of nature hot and dry, the which may califie and warme the place, and also drye vp the ill moystnesse and humors contayned in the same, hindering conception.

And because that the most generall and common cause of sterility doth proceed of cold, waterish, and flegmaticke humors, which bedewing the inner sides and hollownesse of the Matrix, with the port and mouth thereof also, causeth that the seede sent from the man into the womans wombe or Matrix, cannot there remaine ne cleaue: neither is the mouth or port of the wombe apt or able to close it selfe sufficiently after reception of the seede, the flegmie and slimie humours withstanding it, the which vnlesse they be discussed, or dryed away, the seed alway slippeth and slideth foorth as fast as it entreth in.

Wherefore to remedy and to do away the foresaid impediment, ye shall vse the meanes that followeth.

First, within a day or two after the womans Termes be passed, let her by the aduice of some Phisition take a Purgation, which may purge flegme and waterishnesse, and then the next or the third day after, let her sit in a Bath vp almost to the Nauell, in the which Bath yee shall decoct and seeth these Hearbes following. Take of Baye leaues, Mallowes, red Mintes, Mirtilles, Camomell, Maioram, Marigoldes, of each an handfull, of Sage three handfulles, of Mercurie and Brankursin of each two handfulles, seeth all these hearbes together in faire water, or (if it were for a noble woman) in halfe water, and the other halfe Redde Wine, in this bath let her remaine the space of a good halfe

houre

houre, and a little before that she come foorth of the Bath, giue her to drinke of this electuary following.

Take of Spike, Nutmegges, Cloues, Galingall, Cinnamome, and long Pepper, of each the waight of a grote, of Annis seede the waight of two grotes, of Sage leaues dryed, the waight of three grotes, all these things (each by themselues) beaten to small powder, temper them altogether in so much pure clarified Hony, as may be sufficient to receiue all the powder, other els commixt with this powder so much fine Suger, as the waight of the powder amounteth vnto, whereof yee shall giue vnto her at once the waight of two grotes, with viii. ix. or x. spoonefulles of good White or Claret Wine, or els with good Maluesey or Muscadell.

And all this must be done eyther fasting in the morning, one houre before breakfast, or dinner, other els, v. or vi. houres after dinner, so that it be not done vpon a full stomack. But if ye take the bath and the Electuarium **in the morning, then at night three or foure houres after supper, let her receiue vnderneath her clothes the vapour of these things following, into the priuitie.** Take of Lauander dryed, of vnset Time, Bay berries, Iuie leaues, of each halfe a little handfull, of white Frankencense the waight of foure grotes, of Sage dryed, or other, two little handfuls, of Rosemary leaues one handfull, seeth these together in faire water, and when they be perfectly sodden, then let the woman set her selfe ouer the vapour thereof, sitting groueling, other els set on a couer made for the nonce with a tunnell or conduite, thorow the which the vapour may be directed into the womans priuie passage, the neere thereby, that the vertue thereof may approach vnto the wombe or wombe port.

Yee may also in the same water dip Wooll, or els fine linnen cloutes, and so conuey it into the priuie passage there to remaine the space of one or two houres. This bath, electuary, and vapour, I councell them that haue neede, to vse them the space of three dayes continually, and then, the third night to company with her husband, and by the grace of God she shalbe sped.

There be sometimes, that with the vse of the bath only, or the electuary alone, either the vapour, without any farther remedy, haue beene aptified to conception, but who that vseth it as is aboue mentioned, worketh the surer way.

These shalbe sufficient remedies for want of conception, proceeding of cold, moyst, and flegmatick humidities. Now if it come by any distemperancie in heate and dryeth: then let her be purged of coller, or other vnkinde heate bred in the body, by things apt and meet for that purpose, and then afterward to vse bathes, electuaries, and vapoures, of moderate cooling things, as of Roses, Violets, Lettuse, Purslaine, Plantane, and diuers other.

But forasmuch that most commonly the vnaptitude of conception (in women hauing their health) springeth of the superfluitie of colde and moyst humours (wherof we haue alredy spoken) therfore all other impediments left apart, ye shall holde ye content for this at this time. For if I would make mention of all the occasions wherby conception may be let or impedite, then should I here alleadge and bring in all the diseases that may happen to a woman in that parts, with the remedies therof, which were a long worke, and not proper for this volume.

In

In this vi. Chapter is entreated of diuers bellifying receipts, as yee may hereafter read.

THe embellishing or bellifying medicines, whereof I entend to speake here, bee not to be vnderstanden to be of that sort, whereby any adstitious or outward forraine beautie or set coulers should be acquired or gotten, the which farre fet and damnable curiositie, I doubt not but that all honest and vertuous sad women do vtterly abhorre and contemne: but here mine onely meaning is, to shew how to remoue certaine blemishes, and as it were weedes of the body, through the which many times the naturall beautie thereof is obscured & defaced. For as in a faire Garden, be it neuer so beautiful, yet if it be not regarded and looked vnto, the weeds entermingling themselues among the good hearbes, will deforme and emperish the good grace of them. For in the earth, be it neuer so wel diligented and picked, yet alwayes therein will remaine some sparkes and seedes of vnlooked for weedes, the which euer, when time and season serueth, Nature thrusteth foorth.

Likewise in the body of man, among the good and necessary humours, is some sparke or qualitie of ill and vnnecessarie humors, with the which nature being offended and cloyed, expelleth and driueth them forth sometimes into one place, and somtimes into another, according to the aptitude or feeblenesse in resistance of the place receiuing it, and the force or violence of nature (therewith greeued) sending it, so that the superfluities found in the vpper part and face or superficie of the skin, ensueth

ensueth by the superfluitie and dominion of like matter conteined and commixed in the vaines among the blood, and is a great euidence and testimonie thereof. But here I wil not speake of all kinds of vtter diseases springing of this inward corrupted humours, but onely such things as commonly chaunce to men and women without any imperishment of their health.

As for example, first I will briefly declare the filthines of the head, called in Latine Perrigo, in English the Dandruffe of the head, the which is, when that the kembing and scratching of the head, certaine white scales, as it were braune, falleth off from the head, and lyeth very thicke among and vnder the haire.

Of the causes and remedies of Dandruffe of the head.

The cause of this Dandruffe commeth by aboundance of flegmaticke humours, commixt with the blood, the which dayly and hourely by incessable sweating, euaporateth & issueth foorth of the pores in the skin that couereth the panbone, and as fast as it issueth foorth, dryeth on the vtter superficie of the skin, and there remaining and gathering together, becommeth euery day more & more, thereto greatly helping the forrest of haire which couereth, harboureth, and retaineth such superfluities, more in those places then in any other where no haire groweth: and most commonly they that haue blacke hayre haue more store of Dandruffe then other. This humour suffered ouerlong to raigne on the head, destroyeth and corrupteth the rootes of the haires, making them to fall off in great plentie, and specially

cially in kembing. And although this superfluity be not cleanly, yet notwithstanding it shalbe no wise dome for me to teach, ne any other herewith encumbred to learn, how to stop it, for feare of further inconueniences: but onely I councell you once in ten dayes at the least, to washe and scoure the head cleane with good lye, wherein let be steeped in a linnen bagge of Annis seede, Commin, dried Rosemary, Fenegreke, and the rindes of Pomegranate, of ech like much: and beware that after the washing of your head ye take no cold, before the head be perfectly dryed.

And whereas some say, that they which vse oft washing of their heads shalbe very prone to head ach: that is not true, but onely in such that after they haue been washed, roll vp their hayre (being yet wet) about their heads, the colde whereof is dangerous to bring them to Catarrhes and poses, with other inconueniences. Whereof all diligence must be had, that the head may be exactly well dryed with warme cloathes, whilst the head is yet hotte of the washing, and then neuer feare no inconueniences, but rather conuenience and commodity: and let this be done also fasting in the morning, or else one houre before supper, or fiue houres after supper. This oft washing shall purifie the skin of the head, and stedfast the hayre from falling, leuiate and lighten the head, with all the sences therein conteined, and greatly comfort the braynes.

To take away hayres from places where it is vnseemely.

ITem, sometimes hayre groweth in places vnseemly and out of order: as in many maidens and women the hayre groweth so lowe in the foreheads and the temples, that it disfigureth them. For this ye may vse three wayes

wayes to remoue them: either to plucke vp one after another with pincers, such as many woman hath for the nonce, other else with this lee following.

Take new burnt Lime foure ounces, of Arsenecke an ounce, steepe both these in a pynt of water the space of two dayes, and then boyle it from a pint to the halfe.

And to proue whether it be perfect, dippe a feather therein, and if the plume of the feather depart off easily, then it is strong enough: with this water then anoynt so farre the place that yee would haue bare from hayre, as it liketh you, and within a quarter of an houre pluck at the haires and they will follow, and then wash that place much with water wherein Bran hath been steeped: and that done, annoynt the place with the white of a new layd Egge and oyle Oliue, beaten and mixt together with the iuyce of Singrene or Purslaine, to alay the heat engendred of the foresaid lee.

The thyrd way to remoue haire is, a plaster made of very drye pitch, and vpon leather applyed to the place, the hayres being first shauen, or cut as neare as can bee with a payre of Cysers.

Now when the hayres be vp by the rootes, then to let them that they grow no more: take of Alome the waight of a groate, and dissolue it in two spoonefulles of the iuyce of Nightshade, or of Henbane, and therewithall annoynt the place two or three times euery day the space of nine or ten dayes and hayre will grow no more in that place.

To do away Frekens, or other spottes in the face.

These Frekens, and such other spots in the face, or other where in the body, may be taken away by often annoynting them with the oyle of Tarter, to be found

found alwayes at the Apothecaries, **and fuerly that oyle is foueraigne for that purpose.**

Item, take Eleborus, and ſeeth of it an ounce in halfe a pynte of ſtrong white Vineger, till halfe be conſumed, then mixt therewith Hony foure ſpoonefulles, and the weight of a penny of Mercury ſublimed (to be had at the Apothecaries) ſeeth theſe togeather againe till it become thicke, with this annoynt the Frekens, and it will deſtroy them.

This is alſo very good for the Morphew, and other diſcoloration or ſtayning of the ſkinne.

To deſtroy wartes and ſuch like excreſſences on the face or els where.

For this purpoſe nothinge is ſo excellent, as euery day once (the ſpace of three or foure dayes) to drop one drop of ſtrong water, called *Aqua fortis*, on them, for this deſtroyeth them in very ſhort time.

Item, the iuyce of a red Onion, and the iuyce of Marigoldes, is very good for the ſame.

Item diſſolue a little of Mercury ſublimed in fayre water, and therewith drop the Wartes, and they will ſoone wither and conſume away.

To cleare and clarifie the skinne, in the hands, face or other parts of the dody.

For this there is nothing better then, to take one ſpoonefull of the oyle of Tarter, and ſixe ſpoonefulls of water, with theſe commixed togeather, waſh the hands, face, and other partes, for it ſcoureth, cleanſeth, and purifieth the skinne ſoueraignely, and will ſuffer no filthi-

filthineſſe to remaine in the pores of the fleſh. **And this oyle of Tarter is made on this wiſe.**

Take wine lyes dryed, the which the goldſmithes do call Arguyll, and beate it into powder, and then fill thereof a Goldſmithes crudible, and ſet among hotte coales, till the Arguyll begin to waxe blacke: then take it out of the fire, and let it coole, and bynde it in a linnen clout. and hang it a little ouer the vapour of hott boyling water: that done, hang this clout with the Arguyl in a glaſſe with a broad mouth, ſo that the bagge or clout touch not the bottome of the glaſſe, and the water or oyle called Tarter will drop downe a little and a little: and the ſooner, if it ſtand in a very cold and moyſt ſellar.

Item, to ſcoure the handes and the body, ſome vſe to waſh their handes with the powder of Oreſſe, which is the roote of the blewe Floredeluce, and ſome with Beane flower.

Item, the yolke and white of egges is good for that purpoſe, and ſo is Hony.

To ſouple and mollifie the ruggedneſſe of the skine

ANnoynt the skinne with the oyle of ſweet Almonds. the ſame is very good alſo for chippinges of the lippes or handes.

Item, Deere ſuet is very proper for the ſame purpoſe, eſpecially being well waſhed and tempered with Roſe water, wherein hath been diſſolued two or three graynes of pure Muske.

Againſt

Againſt ſodaine riſing of Pimples through vnkinde heate in the face, or elſwhere.

TAke the white of an egge, and beate it well with a ſpoone, and then therewith commixe two ſpoonefulles of Sallet oyle, one ſpoonefull of Roſe water, another of the iuyce of Sorell, and halfe a little ſpoonefull of Vineger, herewith annoynt the pimples and riſings.

To keepe and preſerue the teeth cleane.

FIrſt if they be very yellow and filthie, or blackiſh, let a Barber ſcoure, rub, and picke them cleane, and white, then after to maintaine them cleane, it ſhalbe very good to rub them euery day with the root of a Mallow, and to picke them cleane that no meate remaine and putrifie betweene the teeth.

Item, take of the ſmall white pibble ſtones which bee found by the water ſides, and beate them in very ſmall powder, hereof take an ounce, and of Maſticke one dram, mingle them togeather, and with this powder once in xiiii. dayes rub exactly your teeth, and this ſhall keepe your teeth fayre and white: but beware yee touch not, ne vexe the gummes therewithall.

Item, to ſtable and ſtedfaſt the teeth, and to keepe the gummes in good caſe, it ſhall be very good euery day in the morning, to waſh well the mouth with red Wine.

Of ſtinking breath.

STinch of the breath commeth eyther by occaſion bred in the mouth, or els in the ſtomach. If it come from the ſtomache, then the body muſt be purged by the

the further aduise of a Phisition. If it be engendred in the mouth onely, then most commonly it commeth of some rotten and corrupted hollow teeth, which in this case must be plucked out, and the gummes well scoured and washed with Vineger, wherein hath beene sodden Cloues and Nutmegs. **The cleanly keeping of the teeth, dooth conferre much to the sauerinesse of the mouth.**

Of the ranke sauour of the arme-holes.

THis vice in many persons is very tedious and lothsome: the remedie whereof is, to purge first the chollericke and eagre humours, originall causers of the same, and afterwardes to wash the arme-holes oftentimes with the water wherein Wormewood hath beene sodden, together with Camomell, and a little quantitie of Alome.

Item, Auctors do write, that the rootes of Artichaughes (the pith picked out) sodden in white Wine, and so drunke, doth auoide the stench of the arme-holes, and other partes of the body, by the vrine. For (as *Gallen* also doth testifie) it prouoketh copie and plentie of stincking and vnsauerie vrine from all partes of the body, the which propertie it hath by speciall gift, and not onely by his hot qualitie. **And thus here I make an end of this fourth and last booke.**

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